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J.M.J.D.

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CONTEMPLATA ALIIS TRADERE

The holy season of Christmas, filled as it is with the glories of the Word made Flesh, brings to mind the perfect exemplar and most perfect fulfillment of the spirit of the Dominican Order—*Contemplata Aliis Tradere*—to give to others the fruit of contemplation.

In the beginning was the Word, and the Word was with God, and the Word was God. (John 1, 1)

From all eternity the Son proceeds from the Father—equally wise, equally good, equally holy, equally divine, the perfect expression of the Father, the perfect image of the Father—the perfect Son.

The Son is truly God, possessing fully the same Divine nature as the Father. One with the Father in nature, He is distinct from the Father in Person. The coming forth of the Son in the bosom of the Father is through intellectual generation. The Son is the fruit of perfect intellection, the perfect act of knowledge contemplating its own perfect being. The infinitely perfect intellect of the Father contemplating the Divine perfection begets the Son—the most perfect fruit of the most perfect contemplation—the Divine Word.

And the Word was made flesh, and dwelt among us. (John 1, 14)

"When the fulness of time came God sent His Son, born of a woman." (Gal. 4, 4) In Bethlehem of Juda the Word of God was born of the flesh of the Virgin. The light of the first Christmas day dawned on God made Man. For a short span of thirty three years He would carry out the visible mission for which He was sent, the redemption of man. Eternally proceeding from the Father, the Word, existing in a new way on earth, Incarnate, would carry out His mission as Author of Grace, Savior of mankind. The Father has truly given to men the fruit of His own contemplation.

In this twofold mystery of the Incarnate Word which embraces the Divine fecundity within the Godhead and the Divine generosity toward men we find the beginning and the end, the inspiration and consummation of the ideal of the Dominican Order—to give to others the fruit of contemplation.

It is in this spirit that *Dominicana* very humbly extends to all its friends sincere wishes for a Happy and Holy Christmas and a Fruitful New Year.

DOMINICANA
IN BETHLEHEM OF JUDA

I.

Angel choirs sing on high,
Strange, new starlight fills the sky;
Joyous shepherds sound the cry:
"A Child is born in Bethlehem of Juda!"

Chorus

Come praise Him, adore Him,
Christ the Lord is born today.
Exalt Him, and Bless Him,
Jesus, our Emmanuel.

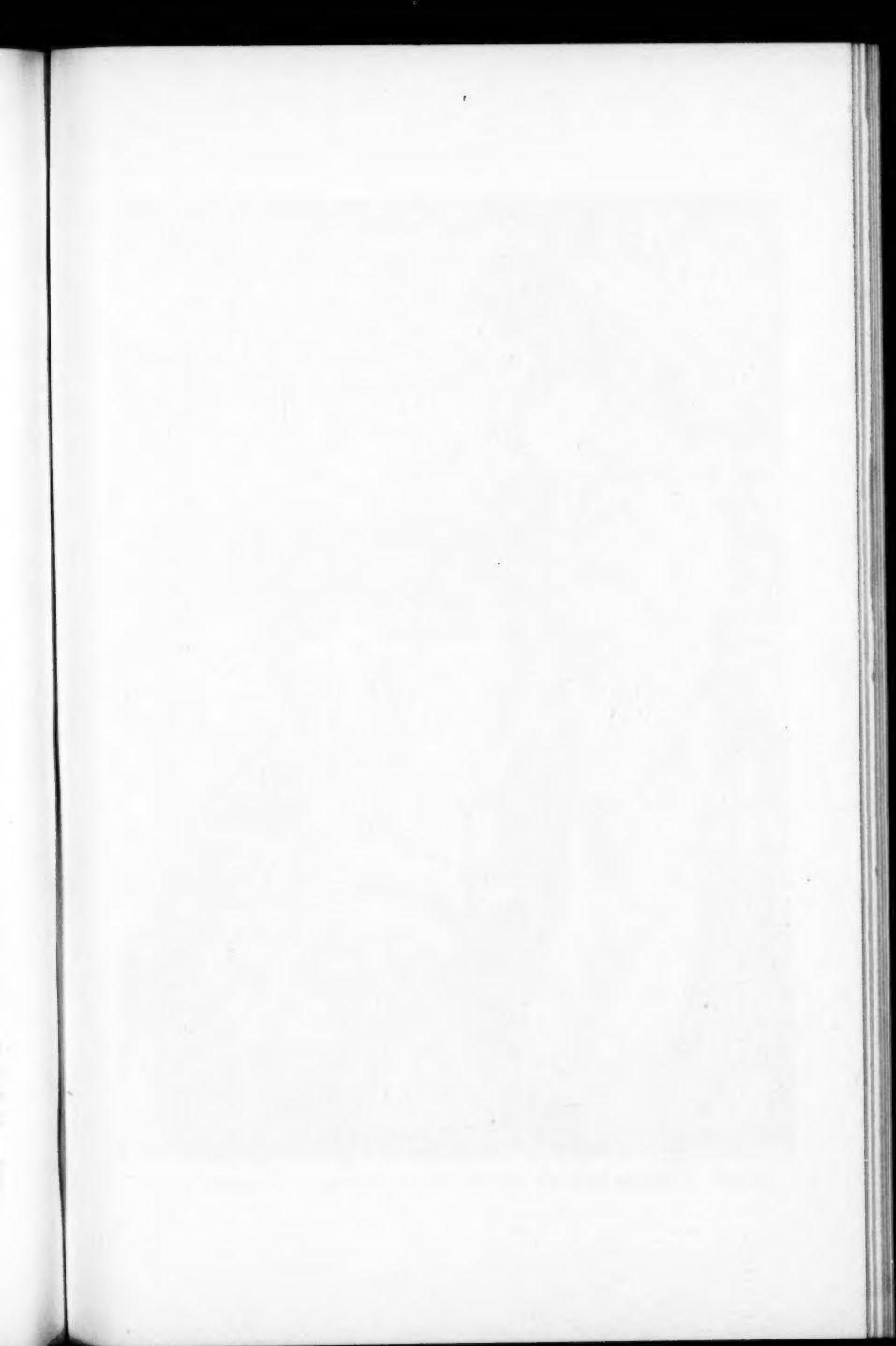
II.

To His manger throne this day
Come, and let us kneel to pray,
To the Savior homage pay:
A King is born in Bethlehem of Juda!
Chorus: Come praise Him, etc.

III.

Man to God restored this night,
Earth made host to Heaven's Light;
Sin and darkness put to flight:
For God is born in Bethlehem of Juda!
Chorus: Come praise Him, etc.

From *Resonet in Laudibus*
a Fourteenth Century Christmas
Hymn. Adapted by Gregory
Doherty, O.P.





THE MISSAL'S CHRISTMAS MESSAGE

REGINALD PETERSON, O.P.



CHRISTMAS IS WELL NAMED. If we wish to unlock the treasures of meaning contained in this beautiful feast, its very name provides us with the key. The word "Christmas" means "the Mass of Christ" and it is through the Mass, or rather the Masses of Christmas, that Holy Mother Church teaches her children the true significance of the Savior's birth. A glance at the Missal shows that not one but three Masses are celebrated on the feast of the Nativity. It would almost seem as if the Mysteries of Christmas are so profound that they could not be taught all at once. Holy Mother Church, being a wise and prudent teacher, explains these Mysteries to her children little by little so that they may ponder and savor what they have learned. In the First Mass we are told of the Eternal "birth" of the Divine Son Who in the fullness of time came to earth as its Savior. In the Second Mass we are reminded of Christ's daily birth in our hearts through Grace. In the Third Mass we celebrate Christ's physical birth, yet acknowledge the fact that this newborn Child is God. Christmas is the feast of Christ's threefold birth and so the Church in her liturgy offers three times a perfect Sacrifice of Praise, Adoration, and Thanksgiving.

In each of the Masses we are taught by inspired words. The Prophets tell of the centuries of longing which preceded the coming of the promised Messias, and of the joy which will accompany His birth. St. Paul explains the message which the Savior's birth brought to the world and the effects that this message should have in the lives of men. St. Luke invites us to look in on the stable of Bethlehem as he paints for us a picture of the first Christmas night. St. John helps us to see something of the very intimate life of God as he reveals to us the Eternal generation of the Divine Son. The Sacred writers also proclaim Christ's coming to the soul through Grace.

If we wish to comprehend more fully the Mysteries of the Feast of the Nativity, we need look no further than the Missal. Herein we find a perfect commentary on the simple splendor of Christmas.

THE FIRST MASS

If we use the Introit of the Mass as the keynote to the Mystery that is about to be celebrated, we see that the first of the Christmas

Masses unfolds for us the Mystery of Christ's eternal Birth as the Son of God and the Second Person of the Blessed Trinity.

"The Lord hath said unto me; Thou art my Son; This day have I begotten thee."

It is extremely difficult for us to understand something of the meaning of this eternal generation of God the Son. The first difficulty is the meaning of the word "eternal." Eternity is in itself something positive, yet we are forced to describe it in a negative way. We say that it is without beginning and without end. Even the examples of it must be somewhat negative. Thus in telling us when the generation of the Divine Son occurred, Holy Scripture uses the expression, "before the morning star." The stars appear to be among the most permanent things in the universe. Yet, before the stars began to be, God the Son existed. There was never a time when He was not.

But Holy Mother Church celebrates more than one Mystery in this first Mass. In telling of Christ's Divinity, she wishes also to tell of His humanity. She realizes the difficulty in learning of the Divine generation and so for the moment, she postpones her explanation of it. She will continue her commentary on Christ's eternal birth in the third of the Christmas Masses. Now she turns her attention to a Mystery which follows upon the eternal generation, a Mystery with which her children are far more familiar. She tells them of the temporal birth of Christ.

It is very fitting that the temporal birth of the Savior should be made manifest in the first of the Christmas Masses. The Midnight Mass is celebrated at an hour when the world has forgotten the warmth and light of the sun and is steeped in a chilling darkness. The time is symbolic.

In the years which preceded the advent of the Savior, man had reached one of the darkest hours of his days upon earth. This was true of both the Jews and the Gentiles. To the chosen people had been given two great treasures, the worship of the True God and the hope of a Messias. Both had been allowed to tarnish. For many of the Jews, the worship of Yahweh was no longer a worship of the mind and heart. Rather, it had become a chain of empty ceremonies to be carried out in a vain and ostentatious manner. The Messianic hope was also distorted. The notion of the Messias as described by the Prophets was forgotten and the people sought only an earthly king.

The pagan world, on the other hand, scorned the worship of the True God altogether. Men had become so accustomed to vice that at times they had difficulty in distinguishing it from virtue. At the time

of the birth of Christ, the Roman Empire had become infected with the contagion of pride, and corruption, and injustice; a disease which was to cause it a painful and lingering death. Once man had forgotten God, he could think only of himself, and too often he thought of himself as merely an animal.

It was into this world, overshadowed with the darkness of sin, that the Savior was born. The Introit of the First Mass also tells something of the reception that the Redeemer would receive.

"Why have the nations raged and the peoples devised vain things."

Christ, begotten from all eternity as the Son of God the Father, has now become man and is born into a world which hesitates to receive Him. The pagan nations will rage against Him and even the chosen people will ridicule and condemn Him. Nevertheless, Christ the Redeemer is to be victorious over all and is to save men from their sins.

Yet how was Our Divine Lord to restore men to God's friendship, and why did He come to earth to do it? To appreciate man's resurrection through Christ, we must first understand something of his fall through Adam. When Adam sinned he acted as the representative of the whole human race. Now to measure the gravity of this or any other crime, we must consider not only *what* was done, but also *against whom* it was done. Adam had offended an infinitely good God and so his sin had infinite malice. In order that the wound of this crime be healed, Divine Justice demanded infinite restitution. Therefore, Infinite Wisdom decreed that the one who was to pay this infinite debt would be both God and man. He would be man since man had committed the offense. He had to be God, since only God is infinite and so only God could render infinite restitution. For man to become God was impossible; so God in His goodness became Man. God could have come to men as a triumphant king. He could have come upon a cloud of glory escorted by legions of angels. But in order to prove beyond any doubt that He was truly man and thus could act in man's name, the Son of the Most High was clothed with flesh in the immaculate tabernacle of Mary's womb and was born into the world. The Savior chose to come as a helpless new-born Babe.

Thus in the Gospel for the First Mass we find the beautiful account of the birth of the Divine Redeemer.

"And it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her first born Son and wrapt Him in swaddling clothes and laid Him in a manger."

This Infant, cared for so lovingly by His Blessed Mother, was truly human; yet He had a majesty which no other human being could ever have. He was God. Just as the Gospel bears witness to the humanity of Christ by telling us of His birth, so also does it point out His divinity by narrating the manifestation of the angels.

"And behold, an angel of the Lord stood by them and the brightness of God shone round about them. . . . And the Angel said: behold I bring you good tidings of great joy . . . this day is born to you a Savior who is Christ the Lord."

The new-born Child was Lord of Heaven and earth, and Heaven and earth were to give testimony to Him.

But a veil of centuries separates us from that first Christmas night when Christ, having become man, dwelt amongst us. We might ask with reason what meaning this event has in our lives today. St. Paul in the Epistle of the Midnight Mass provides us with the answer:

"The Grace of the Savior having appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world; looking for the blessed hope and the coming of the glory of the Great God and Our Savior Jesus Christ."

Christ's entire life was to be an instruction for men. The first lesson was to be taught from the crib. As on the First Christmas Night, so down to the present day, there are many who can find no room for Christ in their homes or in their hearts. Many have forgotten the Divine Law to love God above all else and one's neighbor as one's self. Many too have been dazzled by the wonders of the world and have forgotten the promised brilliance of Heaven. Christ, by being born into the world at Bethlehem taught men of all ages a mighty lesson. By the humble surroundings of the stable, they are taught to live soberly and not to allow themselves to be inebriated with the wine of pride and greed. Christ's mercy in coming to men as their Savior teaches them that they should show justice and mercy to each other. The greatest lesson of the Nativity, however, was to make men aware of their newly-acquired dignity. Christ became the "Son of Man" that men might become the children of God. So it is that we are admonished in the Epistle of the Mass which tells us of Christ's Nativity, to live "godly," that is, as sons of God and heirs to an inheritance of future Glory.

THE SECOND MASS

Christ was born that He might die and by His death earn for man a supernatural life. We do not have to wait until we get to heaven in order to begin to live in a supernatural manner. In fact, we cannot afford to wait that long. Supernatural life is, as it were, a passport required of those who are to be admitted to eternal happiness. Christ on Calvary merited supernatural life for men. He bestows it upon them by being born into their souls through Divine Grace. It is this spiritual birth of Christ through Grace that is celebrated in the Second Christmas Mass.

Grace is a special gift which is given to us by God. By means of it, we share, in so far as we are capable, in the very Divine Life of God Himself. We become, as St. Peter tells us, "partakers of the Divine Nature" (II Peter 1, 4). Fortified with this participation of Divinity, we can live and act in a manner which is infinitely superior to our ability as mere human beings. We live and act in a manner above our nature. We live a supernatural life and are capable of performing actions meritorious of a supernatural reward. Sanctifying Grace establishes us in the supernatural order. Actual Grace provides us with the help we need to live and act supernaturally. The degree of Grace which individuals receive differs vastly. Some receive more; some less; all receive that which is necessary. Grace is God's gift and He bestows it as He wills.

Holy Mother Church begins her Christmas commentary on the doctrine of Grace in the Introit of the Second Mass:

"A light shall shine upon us this day; because the Lord is born to us."

These words are a fitting expression of Christ's birth in the souls of men. Just as Christ, the Light of the world, is born in the darkness of Bethlehem, so Christ, the Author of Grace, is born as the Light and Life of the soul. To speak of Grace in terms of "light" is an apt figure. We think of light as the conqueror of darkness. Very significantly, therefore, Grace is referred to as a spiritual light since by means of this gift, the twofold spiritual darkness of sin and error is overcome. Christ, by His birth in the soul through Sanctifying Grace, removes from it the darkness of spiritual death caused by original or actual sin and increases in it the brilliance of Divine Life. Through Actual Grace, Christ enlightens man's mind and moves his will to accept Divine Truth and to act in accordance with this knowledge.

No one other than St. Paul could better explain to us the beau-

tiful doctrine of Grace, and so his words are presented to us in the Epistle of the Mass.

"The Goodness and Kindness of the Savior appeared, not by the works of Justice which we have done, but according to His mercy He saved us, by the laver of regeneration and renovation of the Holy Ghost whom He hath poured forth abundantly on us through Jesus Christ Our Savior, that being justified by His Grace, we may be heirs according to the hope of life everlasting."

The Apostle first tells us the cause of our salvation. We are saved not by our own merits, but through the goodness and mercy of God. St. Paul next points out to us the means by which our salvation is accomplished. Christ, the Author of Grace, confers upon the soul this wondrous gift and by it regenerates man from the death of sin and grants him a share in Divine Life itself. St. Paul indicates, finally, the ultimate effect of Christ's coming through Grace. We become heirs to an eternal kingdom and are provided with the means to attain our heritage.

The lesson taught so concisely in the Epistle is further exemplified in the Gospel narrative. Here we see pictured, as it were, the various degrees of Sanctifying Grace; the manner in which we are to cooperate with Actual Grace; and the reward for such cooperation. In the Gospel St. Luke tells us.

"And they came with haste, and they found Mary and Joseph, and the infant lying in a manger. And seeing they understood of the word that had been spoken to them concerning this Child. . . . And the shepherds returned glorifying and praising God for all the things they had heard and seen."

Those who were present at the Nativity differ greatly in their relation to God. First we see Mary, who being closer to Christ than anyone else, received from Him a greater spiritual treasure. Mary, as we know from the words of the Angel Gabriel, had received the fullness of Grace. But Mary is not the only one kneeling at the manger. St. Joseph is also present. The Holy Scriptures describe him to us as a "just man." As foster father of the Divine Son, he too is very high in the order of Grace. Yet his position in this order is far less exalted than that of the Blessed Mother since his relation to the Font of Divine Life was far less intimate.

Finally we come to the shepherds. The Grace given to them is compared with the Grace of Mary and Joseph as candle light is compared with sunshine. Yet we may still learn a great deal from these poor and simple men. They teach us in eloquent fashion how to co-

operate with Actual Grace, and they indicate our reward. When they were told by God's messenger to go to Bethlehem and pay homage to the Infant Savior, they obeyed immediately. We are told that they went "with haste." They cooperated without delay or question with the Grace which God had given them. As a reward they were permitted to gaze in wonder upon the Divine Infant and they praised and glorified God. Hence they teach us that by cooperating faithfully with the motions of Divine Grace, we too can come at last to the very vision of God that we may glorify Him and praise Him forever.

THE THIRD MASS

When we look within the manger, the power of Faith permits us to see far more than a new-born Infant. With our eyes we see humanity. With our Faith we see Divinity. In the third of the Christmas Masses the temporal birth of Christ is recalled, yet the Divine Nature of the Infant Savior is also vividly placed before our minds. Here, as in the Midnight Mass, Holy Mother Church teaches us two mysteries. In the earlier Mass she told us of the God Who became man. Here she tells us of the man Who was Divine.

The instruction commences with a manifestation of Christ's nativity on earth. Since we have already learned something of this mystery in the Gospel and Epistle of the First Mass, it may now be used as a stepping-stone to a knowledge of an even more sublime doctrine. Having taught us of Christ's temporal birth, Holy Mother Church now continues her commentary on His eternal generation.

The Introit of the Mass is a majestic herald announcing to us that the Savior has come into the world, but reminding us that this new-born Child is God.

"A child is born to us and a Son is given to us; whose government is upon His shoulders; and His name shall be called the Angel of the great counsel."

Christ is the Divine Son in Whom the Father is well pleased, for He perfectly fulfills the will of the Eternal Father. It was part of God's plan for the redemption of mankind that His own Son should act as Mediator between heaven and earth. Hence the Eternal Son now comes into the world that He may fulfill, by His life and death, the decree of Divine Providence.

Yet how do we know that God's Son is eternal? We can know this only by Faith since reason alone could never discover it. To know of the eternal generation of God the Son is to know something of the intimate nature of God Himself. To understand the nature of God is,

however, too much for the human intelligence. The splendor of the Almighty is too dazzling for our gaze. Reason must be satisfied with seeing the shadows of God as they are cast upon the things that He has made. Seeing these shadows, it can conclude that God really exists and that He is unique and all perfect, but it can never conclude that God from all eternity had a Divine Son equal to Himself. The origin of our knowledge of the eternal generation can be expressed in three words. God told us. We can know this mystery only by Faith.

It was Christ Who was to reveal to us the nature of God and thus tell us of the Divine generation. Our Blessed Lord was the first to reveal to us that in God there are three Divine Persons, the Father, the Son, and the Holy Ghost. It is true that there were hints of this in the Old Testament, but they were only hints, only clouded words whose meaning was not to be clarified until the Word of God became Incarnate. Thus we read in the Epistle of the Third Mass:

"God Who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days has spoken to us by His Son, whom He hath appointed heir to all things, by whom also He made the world; Who being the brightness of His glory and the figure of His substance. . . Sitteth on the right hand of the majesty on high. . ."

Who better than Christ could tell us of the nature of God. He was God Himself. At the same time He was man. He, therefore, could communicate with men in a very human way and appreciate their difficulty in understanding. Our Lord told us in very simple words that He was the Divine Son of the Most High, equal to the Father in all things. "I and the Father are One," and again. "Whoever has seen Me has seen the Father."

As difficult as the Divine generation may be to understand, there are certain things which we can know about it. God the Father is truly a Father, for from all eternity He generates a Son. This does not happen in a human mode. Although God the Father is sometimes pictured as an old man, He is in actuality a pure spirit. He does not have a body. Therefore, the eternal generation of the Divine Son has to be in a spiritual manner. "Spiritual generation" might sound rather strange, but it is a process which is very commonplace and with which we are all quite familiar. Every time we think, a spiritual generation takes place. We conceive a thought. The thinker is the "parent." The idea is the "child." We might cast some light on the Divine generation of the Son by likening it to the process of thought. God the Father, not in a moment of time but from all

eternity, conceives a Thought and that Thought is the Word of God, the Second Person of the Blessed Trinity.

St. John expresses this idea very briefly in the Gospel of the third Mass:

"In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was made nothing that was made."

There is an adage, "like father, like son," and never was this more forcefully demonstrated than in the Trinity. A good father wishes to give to his children all that he can. God the Father, Who is Goodness itself, can do no less. He bestows upon His Son the totality of all His own perfection. Hence the Father and the Son differ from each other only with regard to the source of their perfection. The Father is all perfect, but receives His perfection from no one; the Son is all perfect, but receives this perfection from the Father. The degree of perfection is exactly the same. The Father loses nothing by His generosity and the Son is no less exalted because of it.

The Divine generation of God the Son is a mystery and so we should not be discouraged if, in this life, we cannot fully understand it. It is a fact that we accept on Faith. It is a fact that we accept on the authority of an infinitely wise God Who is incapable of error.

Holy Mother Church realizes the difficulty we have in penetrating the profundity of the eternal birth of Christ. She comforts us by telling us once again of the physical manifestation of this Divine Son. Thus we read at the conclusion of the Gospel:

"And the Word was made Flesh and dwelt among us; and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth."

The eternal Son of the Most High is exalted far above the human race; yet, because of His love for men, He willed to become one of them.

Christ is again manifested to us in the Last Gospel of the Third Mass. Here, Holy Mother Church, following the example of the wise men, kneels in adoration before the Divine Infant Who is both God and man.

THE MISSAL AND THE MEANING

The three Masses of Christmas are like three parts of a beautiful symphony. Each of the Masses has its own distinctness, its own rich-

ness, its own splendor; yet all three blend together in perfect harmony and form a glorious canticle of praise to the new-born Savior. In the Introit, Epistle and Gospel of the three Masses Holy Mother Church teaches us the triple Mystery of Christ's threefold birth. She repeats this message in the other parts of the Masses. In the prayers of the Christmas Masses, she adores the Eternal Son of the Most High, renders thanks to the new-born Babe Who came to save the world, and asks that the effects of His coming may be made manifest through Grace in the lives of men. In each of the Christmas Masses there is re-echoed the angelic hymn of praise and glory to God. In the Credo of each Mass a solemn profession of Faith is made in the mysteries which are being celebrated. In each of the Christmas Masses Christ is again brought into the world.

Yet if we were to look for the one place where Holy Mother Church summarizes her Christmas prayer for her children, we will find it in the Preface for the feast of the Nativity. We might paraphrase it thus:

"O Eternal Father, By the Mystery of the Word made Flesh, the light of Thy glory hath shone anew upon the eyes of our mind. Therefore, while we acknowledge Him to be God seen by men, may we be drawn by Him to the love of things unseen."

Here Holy Mother Church gives us the epitome of her Christmas message and prays that her children may know and profit by the mysteries which she makes present to them.

Christmas is best learned from the Mass of Christ. If we wish to know the significance of this great feast we need but to open the Missal. Herein we are taught the message and the meaning of the Savior's threefold birth and are exhorted to love and to live what we have learned.

THE LIFE OF CHRIST

Our Fellow in the manger lying,
Our Food within the banquet room,
Our Ransom in the hour of dying,
Our Prize in His own kingly home.

VINCENT McNABB, O.P.

WORD TO THE WISE

JORDAN ERTLE. O.P.



THROUGH an undeserved privilege God lets man know the secrets of heaven. The wisdom hidden in God could not be known by man unless God chose to reveal it. Yet from eternity God chose to reveal His wisdom, and the magnitude of His wisdom is shown in the very manner, the time and the circumstances in which His manifestations are made.¹

Infinite Wisdom gave the Magi the privilege to be the first of the Gentiles to discover the tremendous mystery of the Incarnate presence of God upon earth. It is not in the least a detraction from God's wisdom that He should use the coming of the Magi to sound abroad His Incarnation; on the contrary, it assures us of His sovereign power. Nor is it a detraction from God's wisdom that the Divine Son should become Incarnate as an infant. According to human wisdom a man's dignity is measured by the power or wealth of his circumstances and the honor and respect paid him by subordinates. But even more is the divine wisdom manifest as, in the midst of poverty and before the feet of an infant, kings of foreign lands are brought to their knees.

THE SEARCH FOR WISDOM

Deeply seated in every human being is an unquenchable thirst for knowledge. God made us curious in order to enkindle in us our smoldering desire for the truth. We were not created wise, but inquisitive. The search for truth has a magnetic attraction upon the mind because it leads man to discover new realities through a deeper penetration of knowledge already possessed. It is like the dividend a shareholder receives from money prudently invested. God has spread before us an endless variety of objects upon which we may center our thought; all of which can lead us very naturally to know the existence of an infinite Designer. But there is a limit set upon the height to which we can soar by human reason. Human wisdom is limited by the horizons of nature.

Reason can tell us that an intelligent, good, and powerful God caused the universe; but reason cannot tell us of the hidden wisdom

¹ St. Thomas, III, q. 35, a. 8; q. 36, a. 4 ad 2.

of God. The invisible hand of the Creator carved a visible sign of His own image for all to see. The human mind can find it in all created things, in every thought, every movement, every element. Though human reason sees the trace of His hand, it cannot perceive the depth of His thought, His providential designs, His hidden wisdom. He reveals these secrets only to the wise.

ONLY TO THE WISE

The philosopher can prove the existence of God, but he could never find God in a stable. The philosopher can tell of the all-powerful first cause, but he is powerless to discover God in the infant cradled in Mary's arms. Only to those wise with the wisdom of faith, is the tremendous truth of the Incarnation revealed.

THE WISE MEN

St. Matthew's account of the Magi's visit to Bethlehem mentions that they were guided by a star. We might be tempted, in our haste to learn the rest of the Gospel narrative, to regard this fact as insignificant and unworthy of any attention. To do this would be to ignore a wonderful opportunity to penetrate the solicitude of God's providence.

Tradition tells us that the Magi were astronomers from the East; a profession highly respected in their day. But when the three began their journey following the star, they were inspired by something more than astronomical research—they were looking beyond mere science. By the enlightenment of God they were seeking Wisdom itself. Astronomers of their time had not foretold the spectacle they witnessed, nor since this unique phenomenon is any similar instance recorded. Yet of all the astronomers in the East only three saw the supernatural significance of the star. Only three were truly wise. Only three gazed at the heavens with faith. Their path to Bethlehem was not merely brightened by the natural light of a unique star; their minds were illumined and their wills enkindled as they followed the star to God.

According to God's sapiential design the light of a star conducted the Magi to a truth that no galaxy can encompass, just as later on God would use a net full of fishes to transform a fisherman into the first Prince of the Church. Though all the stars show forth the existence and power of God, this unique star seen by the light of faith led to a truth no human mind could devise. It led them to the mystery of God made man. The Magi found God in the heights of the heavens: the Apostles found God in the depths of the sea. It remains for the fool to ignore and the wise to pursue.

"WHERE IS HE THAT IS BORN KING OF THE JEWS?"

(*St. Matt. 2, 2*)

When we return to the Gospel story we are just in time to overhear the Magi disclose the reason for their presence to Herod. "Where is He that is born king of the Jews? We have seen his star in the East and have come to worship him." Apparently the star had by this time disappeared. Left to the dictates of reason they sought the king of the Jews in the most logical place: the royal city of Jerusalem. Instead, the Messiah chose the seclusion of Bethlehem for His humble birth and the illustrious city of Jerusalem for His ignominious death.

The news of a new king of the Jews troubled Herod. Knowing his ruthless temperament, one wonders little that all of Jerusalem was troubled too. Whenever the allegiance of the people was divided between him and a contender, even though it happened to be a rightful heir to the throne, the challenger lost the support of his followers as well as his own life. Herod was as unpredictable as the sudden eruption of a volcano whose lava scorches everything in its path. Assembling the chief priests and scribes to an informal meeting, he asked them to throw light on the query of the Magi. The custodians of Scripture confirmed the news brought by the Magi and informed Herod that the vicinity of Bethlehem was to be the Messiah's birthplace. St. Augustine likens these learned interpreters of Scripture "to those who built the ark for Noah, providing others with a refuge, themselves perishing in the flood."²

The words of Holy Scripture increased the uneasiness and suspicion aroused by the coming of these strangers. But Herod gained his composure long enough to feign approval to the pilgrimage of the Magi. Lest any dry wood of expectation be heaped upon the glowing coals of the Messianic hope of those beyond the palace gates, the shrewd ruler dismissed the Easterners without an escort. Herod received the news of the Messiah with bitterness and he considered that an injustice had been done to him which demanded retribution. The God-sent contender for the rule of the Chosen People must die. Herod's counterfeit wisdom blinded him from seeing the stupendous fact that man lives in God's world; God does not live in man's world.

Eagerly the wayfarers resume their journey trying to pace their beasts to the rapid beats of their anxious hearts. They cannot content themselves with the quicksand of a half truth. They are intent upon seeing the truth, the whole truth. So the sacrifices that are demanded, the obstacles to overcome, and the persevering efforts still to be made

² Sermon of St. Aug.

are seriously pondered; but the hopeful possession of a precious truth urges them on. In common with the Scribes and priests they are aware of the new born King and the vicinity of His birth. Unlike them, however, the Magi will not rest until they are enrolled in His service.

"THEY FOUND THE CHILD WITH MARY HIS MOTHER"

(St. Matt. 2, 11)

The value which the Magi had set on truth was now to enrich their own lives. Self-sacrifice brought its hundredfold. What they found has quickened their hearts. They stand breathless at the entrance to the humble dwelling like one silently rejoicing on the threshold of an accomplished victory. St. Matthew expresses this wonderful event briefly but richly by stating that, "they found the child with Mary his mother." The Magi found Incarnate Wisdom resting in the arms of humility.

None of the words exchanged at this cherished moment have been recorded by St. Matthew, but the facts that surround this incident are unmistakably clear. Infinite Wisdom chose His own blessed Mother to mediate between Him and creatures. The Book of Proverbs reminds us that, "where there is humility there is wisdom."³ This then accounts for Mary's presence. She stands before men as an indefatigable teacher, instructing them that docility and humility are pre-requisite for embracing supernatural truths. It is not unfounded for Holy Mother Church to invoke Mary as "Seat of Wisdom." Wisdom was meant to be shared, and for His purpose God destined the humble Virgin to be His first pulpit. The bold suggestion that Mary indulged in proud delight at receiving the Word of God into her virginal body is immediately dispelled if we recall that Mary gave herself the title "Handmaid of the Lord." Mary has never competed with God for the love of creatures. She is fully aware that all she has is hers from God. While God took the tunic of human nature from Mary, she could never forget that God arrayed her with the singular privilege of an immense share in His own love. It is the deep humility of Mary that prompted one of the saints to exclaim, "he who seeks Jesus without Mary, seeks Him in vain."

"AND FALLING DOWN THEY WORSHIPPED HIM"

(St. Matt. 2, 11)

If we have prolonged the time between the Magi's presence before the child and the adoration they gave Him, it was not to

³ Proverbs, 11, 2.

insinuate that the Magi hesitated because of pride or doubt. Through the gift of faith which had been given them, they instantaneously prostrated themselves in homage before Him. The journey with all its accompanying hardships was like an event that never took place. They could only remember this instant. It was a moment hidden from the world but a tremendous moment for them engrossed in intimate contemplation of the world's Maker. God was no longer to be found through the vague signposts left by Him in nature. God was present to them in all His divine and human nature. The Second Person of the Blessed Trinity was really and truly present and they were fully aware of His Divinity.

The awesome atmosphere, unlike anything they had ever experienced before in their lives, demanded that they should acknowledge in their minds and before men the Word made Flesh. The Magi through wisdom born of faith penetrated the exterior helplessness of a babe and absorbed as much of the Divine majesty as their own feebleness would allow. Since the moment they understood the vocation given them by God, nothing could dissuade them from ordering their lives toward fulfilling His will. For this reason the Magi even in our own day are known as the Wise Men.

"OPENING THEIR TREASURES" (*St. Mt. 2, 11*)

The Wise Men, as we have it on their own testimony, came to adore. They were disposed from the outset to do just that. They did not have to open clenched fists, closed minds and cold hearts: they only had to open their treasures. They offered the best that they had, realizing that it was an inadequate expression of what they felt in their hearts. Regulated by inspired wisdom, the visitors acknowledged the Infant for all that He was and presented gifts befitting His dignity.

Tradition stemming from the early Fathers of the Church has memorialized the gifts offered to the Christ Child by attaching a symbolic meaning to them. Contrary to Herod's suspicion that the Messiah had come to take what was his, the Wise Men presented gold to a King whose kingdom was not of this world. By the gift of frankincense they declared their consuming love for the one true God and thereby sacramentalized its use in the Christian liturgy. Through the gift of myrrh which was used regularly in the anointing of dead bodies, the Wise Men saluted the human nature which they had in common with the Christ Child and professed their gratitude for His mission on earth.

From the abundance of material resources which they had in

common they offered a common gift. But behind the hands that brought these tokens of riches and bounty was an unalloyed oblation of self. It was the one thing that no one of them could pledge for the other. The one thing that crowned each of their lives and distinguished one from the other: it was the obeisance of their individual person. Person is the characteristic which sets each man apart as autonomous. Yet, the Wise Men, while valuing their independence, bowed in homage before God who made them free. These venerable men were not exhibitionists in the public eye, they were submissive servants searching the secret chambers of their hearts, to express their self-surrender before their Master.

CONCLUSION

As we watch the Wise Men steal away under the cover of the stars and fade out of the pages of Scripture, we should harbor no thoughts of envy concerning the blessings that have enriched their lives. The Magi approached God laden with earthly treasures but returned home filled with heavenly wealth. They have pioneered the road which leads to God and have left their landmarks behind which enable us to follow. Formed by faith and nurtured by wisdom they spread the truth everywhere they could. In this we see the role of the Wise Men.

For the millions of wise men who follow them, there is an equally important duty to profess before the world their faith that God is really present in the world. The weakness of an infant did not prevent the Magi from worshipping God; the appearance of bread and wine should not impede Catholics blessed with faith from adoring God in the Holy Eucharist. The fact that they found Him in a cave instead of a royal palace, did not blind them to His royal dignity; the fact that we find Christ in a tabernacle without seeing the divine splendor of the celestial court, should not diminish our loving service in the kingdom of His Church. We are eternally grateful to the Wise Men of old for showing us the way. We, like them, will not count the cost to make the journey because we know that like them we will return richer than when we began.

INFINITY IN INFANCY

MICHAEL JELLY, O.P.



PARADOX is more than a mere poetic device in expressing the supernatural mysteries of Catholicism. It is human language lispings in an attempt to condense into a single statement the whole truth of the mystery. Thus we echo divine revelation with such paradoxical professions as: God is three and one; God became man; God died to give us life—indeed a double paradox. At first sight these statements sound like contradictions. But man's intellect, illumined by the gift of Faith, is more certain of their truth than that 2 and 2 make 4. God has said that they are so, and no creature can contradict the omniscient and all-truthful Creator.

Over 1900 years ago the Paradox of Christianity was first manifested to men in a cave at Bethlehem. There Jesus Christ, the God-Man, was born. There the Word of God did not utter a single syllable. There the infinite perfections of divine Omnipotence were found incarnate in the weakness of human infancy. How fully those who first beheld the Child understood the Reality before them is not our problem. The fact does remain that it has been given us to know that He is the Christ, the Son of the living God. And because God has chosen to speak to us in these days not only by the words of His Son, but even through the very deeds and experiences of His Son's Sacred Humanity, we should prepare ourselves to receive illumination and inspiration from the infinite light and love of the Divine Infant.

Though we can never see clearly the mysteries of God's inner life while on earth, still we are able to gain great light and fervor from the sincere study of their paradoxical elements. First, the proper qualifications should be put into their expression: God is three and one, i.e., God is three divine Persons possessing equally the one same identical divine Nature; God became man, i.e., the divine Nature was united to a human nature under the Second Person of the Blessed Trinity; God died to give us life, i.e., the Second Person having assumed a human nature died by reason of that nature, so that all men might share by grace in God's inner life. It would take much more than the present article to penetrate the significance of these distinctions. But one key word frequently appearing in them is *person*. Perhaps a better understanding of this term will help us contemplate

with greater fruit the Word made flesh and so appreciate more fully the fundamental mysteries of our Religion.

MEANING OF PERSON IN GENERAL

How often have you heard or used such expressions as, "What a fine person he is!" or "She certainly has a lovely personality"? In each case the meaning is immediately apparent—there is something about him or her that causes others to be pleased by their words and actions. This 'something' is a definite quality belonging to a particular individual; but, at the same time, it has the general aspect of being in tune with human nature. It is both peculiar to him and also fitting to his dignity as a man. At once we perceive that person must be something distinct from the specific nature, which makes a thing what it is in common with other members of the same class. Thus all men are alike in that they have a common nature; but every man is different inasmuch as he is a person having his own characteristics.

The question naturally arises whether or not this popular usage of the word person is accurate. Even though it lacks strict philosophical precision, history shows there is a foundation. The Romans originally used the term *persona* to designate the mask worn by an actor. Gradually they began to apply it to the particular role which the actor played. In this sense we often see the phrase *Dramatis Personae* at the head of the page giving the characters of a play. Finally, the word was extended to signify any individual on the stage of life.

At this point we might describe person as a human individual. But, before continuing our investigation, it would be wise to recognize the difference between person and personality. Person, as any concrete term, expresses the actually existing reality, as this man talking, or that woman singing. Personality however, since it is an abstract term, signifies the form in the object which makes it what it is; and so, that whereby this man is John Jones, and no other, is his personality. Although we are concerned with the concrete word, it is helpful to realize its distinction from the abstract.

Our common notion of person puts us in a better position to understand the classical definition given by Boetius. "Person is the individual substance of a rational nature."¹ The idea of individual is familiar to us. A person is, as obvious as it may seem, one who is himself and no other. But this it has in common with every other

¹ From this point we follow the the treatment of person provided by St. Thomas in the *Theological Summa*, First Part, the 29th question, along with some doctrine on the Blessed Trinity found in the 27th and 28th questions of the same section.

thing that has its own nature. Thus the next word of the definition tells us that a person exists independently, and not in another as an accident does, e.g., the color or shape of anything. Still the concept is incomplete. There are innumerable individual substances which we do not call persons. No one would ever refer to a stone, a rose, or even his dog as a person. The phrase "of a rational nature" then, narrows the notion down to one who exists independently and has the powers of knowing and loving intelligently.

The dignity of the human person carries with it responsibility for all human actions which flow from a deliberate will. The state prosecutes and condemns a criminal for killing a man; but it would never put a lion on trial for doing the same thing. Since man, the person who acts, is master of his human actions, he is punished for his evil deeds and rewarded for the faithful performance of his duties.

But what is the significance of this expression—man, the person who acts? After all, isn't man made up of many parts which he uses in doing different things? There is a philosophical axiom: "Actiones sunt suppositorum," which might be rendered for our purpose—"It is the person who performs the actions." And so we say, "I knocked on the door," and not "My hand knocked on the door." Or our question is, "What do you see?" and not ordinarily, "What do your eyes see?" Likewise we might remark, "He will speak on foreign affairs," instead of "His mouth will speak on foreign affairs." I, the person, performed the action of knocking. You, the person, do the seeing. He, the person, will be the speaker. The person, then, is viewed as the whole man, he *who* acts, no matter what part of him may be directly functioning in the operation. The basic source of his actions, the principle *by which* he acts, is fundamentally his human nature. The immediate source of his activity is the particular faculty being employed, such as the intellect if he is thinking. However he could never actually exist as a human being, nor use his intellect without being a person.

MEANING OF PERSON IN THE GODHEAD

How broad is Boetius' philosophical definition of person? Although as expressed it applies most perfectly to man, with the proper qualifications it can be used in speaking about angels, and even about God. But, before determining the precise meaning of divine Person, we must first establish the fact that the word is applicable to Him. The arguments against it are not negligible. Nowhere does Sacred Scripture use the term in this context. Its very definition demands a rational nature and individual substance. Now

God's Nature cannot be called *rational* since He does not have to go step by step to gain knowledge as we do; in one simple eternal act He knows everything comprehensively. Nor can we speak of the Divinity as an individual substance because matter is the root source of singularity, and God is absolutely immaterial.

Despite these difficulties it remains true that a person is one who exists independently and enjoys the capacity to know and love intelligently. In all of created nature what is more perfect, more noble than this? Everything else is inferior, either since it is an accident which exists in other things, or it is lifeless, or because, even though alive, it cannot continue to exist apart from matter. A dog's knowledge and love is so dependent upon the material that it can experience only this particular object. Man, because of his spiritual soul, is able to transcend the limits of time and space, and soar to a knowledge and love of the infinite. Now we realize that God possesses in Himself the dignity and perfection of each creature. It is then most reasonable to use the word that signifies the noblest in all created nature in reference to the Creator. At the same time we must bear in mind that person is not said of God and man in precisely the same sense. The Creator always possesses the perfections of the creature in an infinitely more excellent way because He is the First Cause of all.

It is understandable now that the important fact for us is that Sacred Scripture, though not using the same terminology, does reveal the same Reality which we express by saying "divine Person." Thus we read: "I and the Father are one." (John 10, 30), which indeed expresses a distinction as well as unity in the Godhead. It should also be clear at this point that the classical definition of Boetius is applicable to a divine Person, if we understand *rational* as any intellectual nature, and *individual* in the sense of incommunicable, or that which cannot be imparted to another.

SOURCE OF DISTINCTION IN THE DIVINITY

Now, to understand the meaning of person in the Godhead, we have to find what is the source of distinction there. For person in general signifies the individual, or that which is distinct in any nature endowed with intelligence. Human person implies this flesh, these bones, and this soul which go to make up this individual man. But a divine Person cannot be constituted in any way that would interfere with the perfect simplicity and absolute unity of the divine Nature. Only God can tell us the source of distinction in the Divinity.

Jesus Christ, the Word made flesh, has told us of Himself: "From God I came forth." (John 8, 42). This coming forth, or

procession as it is called, is by way of generation; for He speaks of His relationship to God as that of a son to his father: "All things have been delivered to me by my Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and him to whom the Son chooses to reveal him." (Matthew 11, 27). And the Son is equal to the Father, having the same identical divine Nature: "I and the Father are one." (John 10, 30). There is one other procession in the Godhead which Christ reveals in the words: "But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me." John 15, 26). The 'Spirit of truth' is different from the Son Who states elsewhere: "And I will ask the Father and he will give you another Advocate to dwell with you forever, the Spirit of truth. . ." (John 14, 16).

Sacred Scripture indicates that the source of distinction in the divinity is to be found in the processions of the Son and the Holy Spirit. But how is it to be found there? The Council of Florence decreed that in the divinity "all things are one, where the opposition of relation does not intervene."² The divine processions are the bases for the divine relations of origin, the terms of which are mutually opposed. In the procession of the Son from the Father, there are two relations opposed to one another. The relation of Paternity, whereby from all eternity the Father generates the Son giving Him the whole divine Nature, is mutually the opposite of the relation called Filiation, by which the Son ever receives perfectly and with equal majesty the Nature of God from the Father. Divine generation does not bespeak imperfection as it does among men; for the Son of God exists co-eternally with the Father, whereas a human son follows his father in existence. Nor is their relationship One to the Other a mere accident as between the earthly father and his offspring. A man will remain a man whether he has children or not; and once he does bear a son, the relation of paternity is only one that is added over and above his human nature. But it is the very Nature of God that the Father generates the Son, and the relationship ensuing is something substantial, i.e., identified with the divine Nature. We must bear in mind, however, that the Father and Son are really distinct from One Another in that the Father is the divine Nature *as being given*, and the Son is the same identical Nature *as being received perfectly from all eternity*.

Now, since the only source of a real distinction in the divinity is

² "omnia sunt unum, ubi non obviat relationis oppositio." (Conc. Flor., Decr. pro Jacobitis, a. 1442), Denzinger, 703.

the relations of origin based upon the processions of the Son from the Father, and of the Holy Spirit from the Father and the Son, divine Person must in some way signify relation. Relation in God, however, is not a mere accident as among creatures; it is rather something substantial because every perfection of God Who is absolute Simplicity is really the same as the divine Essence. The basic meaning of person in the Godhead, therefore, must be a *substantial relation*, or as it is called by the theologians, a *subsisting relation*. This merely means that a divine Person, though He is constituted distinct by possessing the one divine Nature under a special relation, e.g., of paternity or filiation, still subsists or enjoys perfect existence since He is identified with the divine Essence. Herein lies the paramountcy of paradox in the mystery of the Blessed Trinity. It is beyond the natural power of any created intellect to explain how three Persons, all identified with the one Nature, are yet really distinct from One Another. We must hope for the beatific vision to see the answer. But while on earth, ours is the certitude of divine Faith that it is so, and any objection against its possibility is always answerable. We should also realize that the three divine Persons are identified with the divine Essence, each in His own way, as e.g., the Father under the relation of Paternity, whereby He eternally gives the same identical Nature to His divine Son.

MEANING OF THE PERSON OF JESUS CHRIST

When the divine Son assumed a human nature, God truly became man without ceasing to be God. Under the Person of the Son the divine Nature was united with a real human nature. God's unbounded Goodness was not content with revealing to men the secrets of His innermost life; He so loved us as to send His only begotten Son to teach us the way to eternal life. That teaching was imparted to all mankind not by word alone, but through the entire life of the God-Man upon this earth. Every deed performed, every suffering experienced by the Person of Jesus Christ radiates limitless light upon all of humanity. "I am the way, and the truth, and the life. No one comes to the Father, but through me. If you had known me, you would also have known my Father." (John 14, 6, 7). We do not wish to be accused of not knowing Christ; for "this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ." (John 17, 3).

In the Christmas Preface the priest recites for all to receive into their minds and hearts; "... by the mystery of the Word Incarnate the light of thy glory hath shone anew upon the eyes of our mind:

that while we acknowledge Him to be God seen by men, we may be transported by Him to the love of things unseen." The divine Infant of Bethlehem is One in Whom all the infinite perfections of the Godhead are incarnate. He has received from the Father the divine Nature in all its splendor, and has come upon earth to give us a share in the divine life. What He is by nature, the natural Son of God, we can become through grace, the adopted sons of God. The grace which is especially attached to the holy season of Christmas is that, in contemplating the Sacred Humanity of the Infant, we become more fully sharers in His Divinity.

FRUITFULNESS OF THE MYSTERY OF THE DIVINE PERSON CHRIST

The Paradox of Christianity is gradually unfolding itself before our gaze. In order that we might share in His divine life, the Son of God was born and died; such things could never be said about God if He had not a human nature. Because Jesus Christ is a divine Person, there is an infinite dignity and worth to His every action and experience. On account of His true human nature, Christ could suffer for us and save us from our sins which are an offense against the infinite majesty of God. Both His divinity and humanity, therefore, wrought our salvation.

Whether we contemplate the Infant lying in the manger at Bethlehem, or on Calvary's heights behold the Man suspended between heaven and earth, it is our saving High Priest, our Mediator Who meets our gaze. He came to do the will of His Father which, though accomplished on the cross, was also being carried out in a cave on that first Christmas night.

The Person of God's Son is an everlasting bond between the divine Nature and His human nature which exists only by reason of this union. Even today, sitting at the right hand of His Father in heaven, the Word made flesh gives infinite honor and glory to the Blessed Trinity. Each time a priest, acting in the person of Christ, offers the holy sacrifice of the Mass, the sacrifice of the cross is renewed. The Victim is the same, and the Offerer is the same—Jesus Christ; but the Precious Blood shed on Calvary is now offered in an unbloody manner. In the Mass, then, a canticle of perfect praise is sung to the Godhead. Our Eucharistic High Priest, Who is ever present with us on earth in the Sacrament of His divine Love, continuously makes intercession for us in heaven so that the boundless blessings of the Redemption may be poured forth on all men of every age.

These sublime truths about Jesus Christ cannot but manifest to us the exalted dignity bestowed by God upon the Blessed Virgin Mary. St. Thomas asks the question whether Our Lady should be called the Mother of God.³ In his answer is contained the basis of the most special veneration paid to her. "To be conceived and to be born is attributed to the person according to that nature in which he is conceived and born. Since, then, a divine Person assumed a human nature from the first instant of His conception, it follows that it may be truly stated that God was conceived and born of the Virgin. Now any woman is called the mother of someone because she has conceived and given birth to him. Consequently the Blessed Virgin may be truly called the Mother of God." Since a divine Person came forth from her virginal womb in His humanity, Mary is truly the Mother of God.

Just as the union of two natures in Christ is without end, so Mary does not cease to be His Mother. Now she cannot be Mother of the Head of the Mystical Body without also enjoying a maternity over all the members of that Body. She therefore never fails to watch over us and to ask of her divine Son every grace that we need.

It is her joyous prerogative to give us Christ again at each Christmas. Through her most powerful intercession comes the grace to contemplate the *Infant of infinite perfection* Whom she brought into the world. As we behold with love the Word made flesh, the paradoxical elements in the fundamental mysteries of our Faith begin to converge toward a unity which we might call the Mystery of the divine Person Jesus Christ, true God and true Man. In contemplating Him, we behold All; for "in him dwells all the fullness of the Godhead bodily, and in him . . . you have received of that fullness." (Colossians 2, 9, 11).

³ *Summa Theol.* IIIa, q. 35, a. 4.

FROM THE SEEN TO THE UNSEEN

"He that loveth not His brother, whom he seeth, how can he loved God whom He seeth not?" (I John 4:20).

"Since our neighbor is more visible to us, he is the first loveable object with whom we meet. In a homily Gregory observes that 'the soul learns from the things it knows, to love what it knows not.' Hence it can be argued that, if any man loves not his neighbor, neither does he love God, not because his neighbor is more loveable, but because he is the first thing to demand our love."

ST. THOMAS, *Summa*, II Uae, 2, ad 1.

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THE MOST REVEREND TERENCE STEPHEN McDERMOTT, O.P., S.T.M
Vicar General of the Order
in the Chapel of the Master General, Santa Sabina, Rome

THE MOST REVEREND
TERENCE STEPHEN McDERMOTT, O.P., S.T.M.

Vicar General of the Order of Preachers

With the death of the Most Reverend Emmanuel Suarez, the Dominican Master General, the Very Reverend Terence S. McDermott, O.P., S.T.M., the Prior Provincial of St. Joseph's Province, becomes Vicar General of the Order in accord with the Dominican Constitutions. It is his duty to guide the entire Order during the interim preceding the election of a new Master General. That Father McDermott is well prepared to meet the demands of such a responsible position is verified by the fact that most of his life as a Dominican priest has been spent in fulfilling the office of a superior.

The present Vicar General of the Order of Preachers was born in Thrall, Wright County, Iowa, the second child and eldest son of William Joseph and Helen Brick McDermott. After his graduation from Sacred Heart High School in Eagle Grove, Iowa, Terence McDermott went to Minneapolis where he attended night school while working for the Great Northern Railway in the same city. But God had other plans for him; He was calling him to enter the Order of Preachers.

Terence McDermott took the name of Brother Stephen in religion, and made his novitiate at St. Joseph's Priory, near Somerset, Ohio. He was professed January 13, 1907, and went to the Dominican House of Studies, Washington, D.C., where he studied philosophy and theology. Bishop Owen B. Corrigan, Auxiliary of Baltimore, ordained him to the priesthood on June 25, 1913. Father McDermott received the Lectorate in Sacred Theology in May, 1915, and the following September was appointed to the faculty of the House of Studies, Washington, as professor of Philosophy, History of Philosophy, and Church History. He was also assigned to be the assistant Master of Students.

Father McDermott served both in America and in France as a chaplain in the United States Army during World War I. Upon his return from France, he was sent in 1919 to Kansas City, Missouri, where he remained for seven years as Superior and Pastor of the Dominican Church of the Holy Name. He was then elected Prior of St. Catherine of Siena in New York City. After his election as Prior of the House of Studies, Washington, in 1929, Father McDermott

was appointed Prior Provincial of St. Joseph's Province on December 1, 1930, by the Most Reverend Martin S. Gillet, who was then Master General of the Dominican Order.

He guided the Province through the difficult days of depression and was in 1934 elected to a second term as Provincial. In 1938 he was postulated for a third term. Each Provincial Chapter since that time has postulated Father McDermott for the office of Prior Provincial, and two Masters General with the consent of the Holy See, have seen fit to grant these postulations.

Under Father McDermott's direction a great expansion has come about in the Dominican apostolate. Preaching, parish work, the giving of retreats have all increased. New churches, parochial schools and priories have been built. The negro and foreign mission fields have been extended and developed.

The field of education, as a part of that apostolate, has also made immense progress. Providence College, whose curriculum is enriched with a course in theology, has grown to the extent that today it has a faculty of more than seventy Dominican priests and a student body of around seventeen hundred. A Pontifical Faculty in Theology has been instituted for the House of Studies at Washington whereby it has the power of conferring papal degrees including the Doctorate in Sacred Theology. Men of the Province are being sent on in greater numbers for special studies in theology and philosophy. This program of more intense scholastic training shows its fruitfulness in the number of chairs of philosophy and theology being held by Dominican professors in many of our American Catholic colleges.

Other activities resulting from the Dominican intellectual life are the Thomistic lectures for adults, courses in theology given each summer for many sisters throughout the land, and the writing apostolate. *The Thomist*, a speculative quarterly, was founded under Father McDermott. He has encouraged writing among the Dominican students by the publication of *Dominicana*. The Blackfriars movement to improve the theatre was started during his time of office.

Our prayer for the Vicar General is that God will continue to bless the work accomplished by the Dominican Order for the Church under his paternal leadership.

VIRGIN MOST POWERFUL, PRAY FOR US!

BONAVENTURE SCHEPERS, O.P.



IN THE YEAR 1725 the Jansenist heresy was tearing the heart out of France, the eldest daughter of the Church. That same year at Bologna, where St. Dominic had died just four centuries before, a General Chapter of the Friars Preachers met. The object of this meeting, of course, was to transact important affairs which had to do with the ruling of the entire order. The official acts show us that there was much to be discussed and acted upon relative to monastic observance, studies and the governing of the Order.¹ But among these matters of moment is an item which might be passed over with a quick glance, were it not for a phrase or two. This item is a list of liturgical feasts, for the celebration of which the Order had sought permission from the Holy See.²

One of the feasts in this list approved for celebration each year on the second Sunday of November was that of the Patronage of the Blessed Virgin Mary. Now the acts of the chapter make the notation that, although the Office for the new feast is to be taken from the Common of the Blessed Virgin, nevertheless a proper prayer or Collect is to be used, one already in use by the Cistercian Order for a similar feast. This note clearly indicates that the Dominicans of the early eighteenth century had recognized that the Cistercians possessed a feast of deep significance, which they desired to share.

For the two hundred years or more which followed, the feast of Our Lady's Patronage was commemorated on the date originally set by the Chapter of 1725. But when the breviary and the entire calendar underwent a reform, in the year 1921, the feast itself was retained, although its date was altered. One of the objects St. Pius X had in mind in instituting this reform several years previously was to make

We wish to acknowledge the use of a manuscript containing a chapter from a forthcoming book on the history of the Dominican Order by the Reverend Father W. A. Hinnebusch, O.P. The chapter is entitled, "Devotion to the Blessed Virgin Mary in the Dominican Order". . . . Special thanks are also due to Father Hinnebusch for other useful source material for the present article.

¹ Reichert, B. M., O.P., *Acta Capitulorum Generalium Ordinis Praedicatorum*, Vol. IX, Rome, 1904, pp. 1 sqq.

² *Ibid.*, p. 54.

as many of the Sundays as possible free, so that the liturgy of the temporal cycle might once again flourish. Apparently the calendar had become so overgrown with feasts of devotion, that the Sundays were rarely celebrated as such.

Since the Patronage was one of the feasts removed from its position on Sunday, a new place was found, and a date, it turned out, most appropriate as far as the Order was concerned: December 22. On this very day in the year 1217 Pope Honorius III published the bull confirming the Friars Preachers; in a word, it is the Order's birthday.

These scattered facts manifest that the data concerning the history of this feast in the Dominican calendar are few indeed. Yet, in spite of their dearth, the reason for its introduction into the Dominican calendar can be readily seen. Without depending too much on an interpretation of the mind of the men who actually thought of establishing the feast, we can surely determine its place in the liturgy as a whole. We may be able also to see more clearly why Dominicans would want to include the Patronage in the Marian cycle of the liturgy, and, finally, to perceive the significance this feast has today. Thus Dominicans who celebrate or participate in the Mass of the day, and chant or recite the Office, will be able to say with St. Paul: "I will pray with the spirit; I will pray also with the understanding." (I Cor. 14, 15)

MARIAN CYCLE IN THE LITURGY

Of all the Marian feasts in the present Dominican calendar, the great majority have an intimate relationship with the temporal cycle of the liturgy. Some of them actually appear in the season with which they are connected. The feast of the Immaculate Conception, for example, coincides with Advent, and thus blends into that prayerful attitude of the Church which recalls the divine preparations for the Incarnation. Also the feast of Our Lady's Compassion is appropriately placed close to the commemoration of Our Saviour's Passion and Death, in Holy Week. Others, however, although they keep this relationship with the mysteries of the temporal cycle, are celebrated out of season. In this group the feast of the Annunciation stands out, occurring as it does during the time of Lent, even though its connection is with the Advent and Christmas mysteries.

It is evident that the basis of this relationship of Marian feasts with the temporal cycle is the *mysteries* which are commemorated in these feasts. These are mysteries in the life of the historical Christ, the God-Man, who was brought into the world, nurtured, schooled by

the Virgin Mother, and who willed also that she join with Him in the actions by Which He brought about our Redemption. Little wonder that, since Mary's whole reason for existence was and is to give Jesus to the world, her feasts are but an echo of His own mysteries.

Part and parcel of the mysteries of Christ as they are, the feasts of the Blessed Virgin belong to the whole Mystical Body of Christ. When the Word dwelt among us, Mary gave herself unreservedly to Him, who was truly her Son. But in the ages to come she gives herself entirely to His members, no less truly her sons. Spiritually she has begotten us all. So to all mankind belong the feasts which constitute a chaplet of praise for the "sublime gifts with which God has filled her, from the first moment of her conception, until the day on which, after her assumption into heaven, God crowned her queen of the universe."³

THE PATRONAGE IN THIS CYCLE

The connection of Mary's feasts with the temporal cycle is verified, we have seen, in the great majority of cases. But notably for Dominicans among the few that do not have this association is that of the Patronage of Our Lady. Here there is no event or truth recalled which fits easily into the scheme of the temporal cycle. Rather, Our Lady is honored under a special title, Patroness of the Order of Friars Preachers, a title which bears no immediate relationship with the historical Christ. The import of this feast must be understood in a different light.

First of all, it may be asked, just what is meant by this 'patronage' of Mary. The term, of course, in general signifies favor or even assistance. But here it is understood to mean the special aid or help given by Our Lady to the Order during the course of its existence. Indeed, striking signs of Mary's solicitude for her sons in St. Dominic have never been lacking in the course of the Order's life. It is these special marks of Mary's favor which form the basis of our Dominican devotion to her patronage.

MYSTERY OF MARY'S FAVOR

Mary's feasts, then, are generally the common property of the whole Mystical Body of Christ, but there is nonetheless a feast which is proper to a single part in this Mystical Body, namely, the Dominican Order. Naturally we conclude that this single part has a special function to perform within the Body. Truly, the Order might be com-

³ Marian Year Prayer of Pius XII.

pared to a vital organ, an integral part of the Mystical Body of Christ. We might say that the Order's function is to carry the food of doctrine to all the extremities of the Body, that pagans may be reborn in Truth and the faithful may be nourished by It.

In order, however, that we may "pray with the understanding," we must have recourse to history and find out just what part Mary has played in the founding, the propagation, the success of the Dominican apostolate. Really this history reads much like a *gospel*, for it is the good news of the maternal care of the Blessed Virgin for a group of men who have always placed themselves with utter confidence under her protection, and whom she has never failed in time of need. By citing a few examples from the past, then, we will be able to see what the patronage of Mary means to the Dominican Order of today, and what it can mean for the future.

THE PATRONAGE IN ACTION

To locate the beginning of Mary's patronage for the Order we must go back even beyond the bull of confirmation of Honorius III, of Dec. 22, 1216, to the period in St. Dominic's life in which, fired by zeal for souls, he contemplated founding an apostolic band of men who might preach the gospel, defend truth and combat heresy in every section of the globe. Father Mortier, the distinguished Dominican historian and authority on the liturgy, in commenting upon the significance of this feast, points to Prouille, a town in southern France, where the Albigensian heresy was robbing the Church of countless souls in the early thirteenth century. Here, he says, is both the center of the apostolate of St. Dominic and the origin of its patronage by Mary. Here Our Lady inspired St. Dominic with a plan which might have seemed outlandish to any sober man of that century. Here under her influence he conceived the world-wide apostolate of preaching which was to bear fruit even during his own short lifespan.⁴

It was from Prouille that St. Dominic set out for Rome as the winter of 1216 drew near. Passers-by who met him trudging along the highways that led to the Holy City might well have heard him chanting the familiar strains of the still popular Marian hymn *Ave Maris Stella*, for men who knew him testified that Dominic loved this song in praise of the sweet Mother of God best of all.⁵ Immediately after

⁴ Cf. *Liturgie Dominicaine*, Mortier, Vol. VIII. Paris, Desclee, De Brouwer and Co., 1921, p. 425.

⁵ Cf. *Maria*, edited by H. du Manoir, S.J. Paris, 1952, p. 740. This portion of the work is an essay on devotion to Mary in the Dominican Order by the Rev. Father A. Duval, O.P.

the Order had been approved, St. Dominic returned to Prouille and there "he gave Mary the recognition, which we but repeat on December 22."⁶

PATRONAGE IN HISTORY

How, it may be asked, can the part Mary played in these events be verified historically? Well, there is a living token of her role, a community of nuns which Our Founder established in that southern French town, under the title of Our Lady of Prouille. Dedicated to none other than Mary, it flourishes today as proof of Mary's influence in the first crisis in Dominican history, the very birth of the order. It bears witness also to St. Dominic's conviction that her role was all-important.

The quick spread of the Dominican order over all western and central Europe is a familiar, but nonetheless, astounding, story. We pass on now to consider a few highlights of this rapid propagation, with an eye especially toward observing cases where Our Lady saved the Order or members of the Order from what appeared to be certain ruin.

One of the first of Dominic's co-workers in the apostolate was Reginald of Orleans, whom he met at Rome in 1218.⁷ As a matter of fact a shadow cast itself over the first association of these two friends of God. Reginald, just recruited for the band of mendicant friars, suddenly took sick and his death appeared imminent. St. Dominic prayed for him, and Our Lady herself answered the prayer in a miraculous way. She appeared to Blessed Reginald, cured him, and at the same time anointed him symbolically with oil "for the preaching of the gospel of peace." It was on this occasion that she showed him the scapular, which was to be worn as part of the Dominican habit. Mary had preserved the Order in this crisis by restoring health to a man who would later in Bologna attract throngs of young men to the Friars Preachers. Here too she manifested the care of a supernatural Mother whose desire is that her sons be clothed with the inner garment of humility and holy purity, the virtues symbolized by the scapular.⁸

⁶ Cf. Mortier, *ibid.*

⁷ Manoir, *op. cit.*, p. 741.

⁸ When the Dominican novice makes his first profession, the scapular he has worn already for a year is blessed. The following prayer is designated for the blessing: Lord Jesus Christ, Thou who hast deigned to put on the garment of our mortality; seeking the immense bounty of Thy gifts, we implore Thee to bless this garment, which the Holy Fathers appointed to give evidence of *innocence* and *humility*; so that those who wear it, may merit to put Thee on, Christ our Lord. Cf. *Processionarium S.O.P.*, Rome, 1949, p. 157.

St. Dominic was rewarded for his labors in Christ's vineyard by a holy death at Bologna in 1221. By this time, however, other apostolic men were ready to receive and carry on the torch of the Dominican apostolate. Among them was Blessed Jordan of Saxony, who succeeded Dominic as the Master-General of the friars. Under his direction the work continued to flourish, but not without opposition. True, the friars were popular enough, at least among the Christian peoples. Their burning ardor clinched for them a mighty following and many vocations. But trouble did come from another quarter, the infernal regions. Blessed Jordan himself testifies that diabolical opposition began first to show itself outwardly in the very convent where St. Dominic was buried, in Bologna. A certain brother Bernard became possessed of an evil spirit, and Jordan deemed this a sufficiently serious cause, as indeed it was, for extraordinary counter-measures. After prayerful reflection the holy man could think of no better weapon to use against Satan's onslaught than the anthem of Our Lady, *Salve Regina* (Hail Holy Queen). He ordered it to be sung after Compline in the convent there; but the practice soon spread throughout all Lombardy and thence to the entire order⁹. The practice has been continuous from the time of Blessed Jordan. Today the most widely-known element in the Dominican liturgical life is the *Salve* procession.

In our day the condition of the Order in the Church is, thank God, quite stable, and so it is difficult to imagine a period when the existence of the Friars Preachers hung upon the thread of the disfavor of a pope. Yet this was so as late as the year 1254, when the thread was nearly cut. The popularity of the friars among the faithful of Europe, and especially at the great universities, had aroused the envy of many. Enemies were to be found even among the secular clergy, some of whom were powerful and influential enough to get a hearing in Rome. As the result, then, of certain representations of such men, Pope Innocent IV, on November 21, 1254, published the bull *Etsi animarum*, and thereby took away from the Order all the privileges granted by previous Roman pontiffs, practically destroying the edifice built by St. Dominic and his immediate followers. Within sixteen days, however, Innocent IV was dead; and it was on December 22 that his successor, Alexander IV, revoked the same bull. At the time of this crisis the Order was under the guidance of the saintly Humbert of Romans, the fifth Master-General, and the next year he wrote an encyclical letter to the entire order, wherein he referred

⁹ Hinnebusch, *ibid.*

to the event in this wise: "I commend you one and all to the grace of our Savior and His glorious Mother, our Advocate, whose *patronage* is believed to have been especially present during these days and to have been greatly advantageous."¹⁰ Again, Our Lady had brought the friars preachers through perilous times, and her solicitude was to bear fruit shortly in the golden age of St. Thomas, who lived, taught and wrote until the year 1274.

These are, indeed, striking instances of the help accorded by Mary to the Dominican Order; but they could be reproduced down through the seven and more centuries of the Order's existence. Father Hinnebusch, in fact, gives the following list of just such cases:

Recourse to Mary became the rule at every crisis in the Order's history: in 1290 when the Order resisted the demand of Nicholas IV that it depose Munio of Zamora, its master general; in 1302 when the quarrel of Boniface VIII and Philip IV of France posed a dilemma for the French friars and a danger for the entire Order; in 1314 when the slanderous accusation that Bernard of Montepulciano had poisoned Henry VII of Luxembourg unloosed the two-year persecution of the Order by the Ghibellines in Germany and Italy; among the people in 1334 during the controversy with John XXII over the Beatific Vision; in 1338 when Benedict XII contemplated radical changes in the Order's Constitution and was resisted by Hugh of Vaucemain, master general; in 1388 during the Western Schism which divided the Order as well as the Church; in 1615 to meet the generally difficult problems of the modern epoch.

This author further observes that each of these crises and the recourse of the brethren to Our Lady on the Order's behalf, has left its imprint on Dominican liturgical life. Special antiphons and memories were introduced in the Divine Office, and also the chanting of the Litany of Loretto and the singing of the prose *Imviolata* after Compline on Saturday.

Such is the testimony of history as to the foundation for the feast of Our Lady's Patronage in the Dominican calendar. But perhaps a more important aspect of this feast, and one not yet mentioned, is its function, its special role in the Dominican apostolate of today.

Spiritual writers teach that the feasts of the Church, as celebrated year by year, are, to the members of the Mystical Body of Christ, sources of particular graces, whereby they become more closely conformed to the image of God's only-begotten Son, whose life is re-

¹⁰ Hinnebusch, *ibid.*

presented in these feasts.¹¹ Can it be that in this feast the members of the Dominican Order can seek a special grace too, which is integrally connected with the success of the Dominican apostolate? The conclusion seems inescapable.

PATRONAGE BEARING FRUIT

The mystery of this feast is not centered on any specific action or event recorded in the Gospel. It rests solidly on the never-failing assistance that the Blessed Virgin has given the Friars Preachers in every crisis and emergency in the history of the Order. Not that such assistance is something which the Order can claim as its own exclusive property. Far from it; Our Lady's patronage extends as far as Divine Providence itself. In other words, no Christian is exempt; and unquestionably other religious orders have received unmistakable tokens of Mary's special protection. But this is not to deny that Dominican devotion to Our Lady is a thing distinctive, based on definite historical evidence and an unbroken tradition.

Today the feast of the Patronage of Our Lady ought to have as its end the obtaining of the extraordinary helps, the emergency aids, which are still equally as necessary to the Order as they were in the days of St. Dominic, Blessed Jordan, Humbert, and the rest. This is exactly what the patronage has meant to Dominicans of past ages, and it is implied in the prayer of the feast, adopted by the capitular Fathers of 1725:

O God, Thou who didst for the salvation of souls institute the Order of Preachers under the singular protection of the most blessed Virgin Mary, who hast also willed that this Order be showered with continual benefits; grant to Thy humble servants that we may be brought to heavenly glory by the protecting intercession of her whose feast we celebrate this day.

What of the future of this feast in the Dominican calendar and the growth of devotion to Our Lady, Patroness of the Order? This much can be said: standing on the date of the Order's foundation, and of its providential rescue from near destruction (1254), the feast is witness to the confidence that our fathers have had in the Holy Mother of God, ever Virgin. For the future, this confidence needs to be sustained, even strengthened, since she alone, by her powerful intercession, will make the tree of St. Dominic fruitful. *Virgo potens, ora pro nobis!*

¹¹ E.g., Marmion, O.S.B., *Christ in His Mysteries*, Herder, 1939.

BLESSED JOHN OF VERCELLI
AND
THE MISSION OF THE HOLY NAME

HYACINTH MAGUIRE, O.P.

In the second General Council of Lyons, the Fathers unanimously passed a decree directing that all Christian peoples show an increased reverence for the Name of the Deity. This resolution was introduced in the closing session of the Council, July 17, 1274, at the insistence of Pope Gregory X. The Holy Father had a two-fold objective in mind: reparation for the insults offered to the Holy Name of God by the Albigensians and other heretics; restriction of the widespread evils of profanity, obscenity, blasphemy, and perjury.

Pope Gregory X did not want this new resolution merely entered into the minutes of the Council and become lost in the dust of unexecuted good intentions. He wanted it to bear fruit among the Christian people of all nations in his own time and for years to come. Consequently he prepared a history-making brief, *Nuper in Concilio*, in which he suggested that this resolution of the Council be put into operation. The one to whom he addressed the brief would have to be a man of tremendous energy and magnanimous spirit. With confidence the Pope chose John Garbella.

John Garbella was a man of small stature. He was a pleasant looking man past his sixties and bore a slight limp. From the physical description of John Garbella it would hardly seem that the Pope had made a wise choice. To understand how this man could be instrumental in spreading love and respect for the *Holy Name of Jesus* so that 680 years later the Society bearing this very title would not be the remnant of a glorious past but a light burning ever more brightly, we must look not to his physical stature but to his indefatigable spirit. We must know him as Pope Gregory X knew him.

Gregory knew him as a preacher obedient to God, to the Church, to the Rule and Constitutions of his Order: he had carried out to the letter every command given to him; and he did this with utmost zeal, diligence and all the eloquence that Divine Providence had bestowed upon him as a member of the Order of Preachers.

Prior to any thought of becoming a preacher, John had been a

professor of both canon and civil law in Vercelli, Italy. Once, when Jordan of Saxony, a Dominican, was preaching in Vercelli, John and several other professors were militant against his exhortations, and bade the students not to listen to him, lest they too, like hundreds of other students, should join the mendicant Friars. But not even such resolute opposition could save the teachers themselves from the spiritual charm of Jordan's words. After hearing of the 'defection' of one of the leaders among the professors, Walter of Germany, and eleven other professors, John immediately "set off alone to the convent, like one crazed." He too wanted to obey the inspiration of God and join the Order of Preachers. Throwing himself at the feet of Jordan, the Master General, he besought permission to receive the Dominican habit.

John Garbella, then about thirty years old, left behind a distinguished and colorful career. He was first educated at his home in Mossa Santa Maria, a small town of Piedmont, Italy. Then he was sent to a monastery in the neighboring city of Vercelli. When seventeen he went to the illustrious University of Paris. Here at a preparatory school for the University, the *Ecole du Parvis*, he took courses in rhetoric and letters. He advanced to the major *Ecole du cloître* after mastering languages and becoming facile in both laws. In 1229 he returned to Vercelli and was greatly renowned as a successful professor of law. This life of false peace was shattered by Jordan of Saxony, the Friar-preacher who inspired him to enter the Dominican Order. For a time thereafter Brother John disappeared into the obscurity of the cloister. He was sent to the novitiate at the Convent of St. Nicholas in Bologna. This was the center of activity in Italy for St. Dominic and it still breathed the fresh pure spirit of its founder. Here John began his progress in the spiritual life of a Dominican.

In the year 1235 the General Chapter for the Order was held at Bologna. This Chapter accepted an invitation to establish a Dominican convent at Vercelli. Fathers Philip Carisio and John were chosen to start the new convent. Hugh, the Bishop there, received them favorably and bestowed upon them a convent and church. Father Philip was made the first superior and Father John, the director of studies.

In 1245 Philip was made Provincial of Lombardy and John became the Prior of the convent at Vercelli. And now the success he had known as a professor was returning to him. He became renowned as a preacher throughout the whole area. His preaching ability, coupled with his learning in law, soon drew the attention of Pope

Innocent IV and in 1251 John was appointed legate apostolic to Lombardy and inquisitor. At this time heresy was a vital issue in Italy and caused disunity between the Pope and the city-states. Hence the post of legate and inquisitor was an important one for the good of the Church and the good of the country. John assumed the responsible office and at Venice he succeeded in making peace between the warring city-states of Lombardy and the Vicar of Christ.

At the General Chapter of the Order held in Milan during 1255, the Master General appointed him Vicar of Hungary. In the war-torn country of Hungary, where the Church suffered greatly from the Tartars of Russia, John accomplished his mission work most favorably.

Upon his return to Italy he was elected Prior at Bologna, one of the most important convents of the Order. Only a short while after the election in 1257, the Provincial Chapter of Lombardy elected him provincial. As Provincial of Lombardy, he was the superior of six hundred Friars and of convents in twenty-eight different cities. During his provincialate he had no set convent in which to live. He walked from house to house in his province and preached as he went; he kept the fasts and other observances of the Order even on his journeys; and everyone along the way recognized him and knew him. He never rode but always traveled on foot, limping along on his crippled leg. In this way he constantly visited the houses and convents under his jurisdiction. During his time as superior, the Province of Lombardy increased remarkably in the number of foundations and members. During this period also, at the request of the Pope, John preached the crusade among the people of Lombardy, supervising the spiritual and financial details of the project.

John, feeling the office of provincial too heavy a burden, wished to be relieved of it. He resolved to ask the General Chapter in Paris, 1264, to accept his resignation. The thirty electors present at the Dominican Convent of St. James accepted the resignation, and then surprisingly proceeded to elect John Master General of the whole Order. The burden of office was now even heavier. John, the fifth successor of the founder of the Dominican Order, was over sixty years of age. At that time he was considered rather elderly for such a position because the office of Master General is exercised over the entire Order, and walking, the only mode of travel for the Friars in those times, taxed the strength of even a young man. Nevertheless the new Master General threw himself into the work with characteristic zeal. He was now acting on a world-wide scale. He visited nearly all the convents of the Order. His small stature and limp made him

appear pathetic rather than terrifying on his visitations. Yet he was known to be very severe after learning of gross negligences.

This continual traveling on foot between the convents in the countries of Europe, with all the discomforts of weather and poor food, caused his health to decline. But through sheer strength of an engraced will he kept doggedly at his tasks.

Gregory X, newly elected to the Chair of Peter, decided to convocate a General Council to care for the affairs of Christendom. But before this council could meet, immediate action was needed to settle the situation in Italy. An able diplomat was required to calm the fierce rivalry that sprang up in Italy between Genoa and Venice, the two most powerful cities of the Italian Peninsula. The Pope knew of John's renown as a peace-maker and appointed him Legate Apostolic in 1272. Genoa was profiteering by selling supplies to the Saracens, who were using the supplies to repel the Christian invasions. The rulers could not be dissuaded from this profit-making business and so were excommunicated by the Pope. Therefore the mission of John was a difficult one. He had to convince the merchants to give up the material profit for a spiritual one, and to persuade the provincial-minded men to give up what was locally advantageous in order that the general good of the Italian people might prosper. John appealed to the leaders and the people with spiritual and practical arguments. The Genoese listened to him and agreed to curb their business affairs with the enemies of the Church. At Venice John met with similar success. He persuaded the Venetians to stop trading with the schismatic Greek Emperor Paleologus.

The next year, 1273, at Budapest, John received a letter from Pope Gregory, asking him to prepare a schedule of discussion for the General Council. He was one of the forty great minds of the Church who were asked to do this work. The Council met at Lyons on May 1, 1274. Under the leadership of their Master General, the Dominicans, especially St. Albert and Peter of Tarantase, later Blessed Innocent V, and Blessed Humbert, helped the proceedings to move smoothly and offered many of the recommendations that were adopted in this important Council of the Church. Nor did the Dominicans end their work when the last session of the Council was completed. They preached all over Europe the wish of the Conciliar Fathers, that of praising and glorifying "His Name both by words and deeds."

It was at this time that Pope Gregory X prepared the brief, *Nuper in Concilio*, and addressed it to John. The papal brief was a suggestion rather than a command—but it was a suggestion that was acted upon with vigor by the man who would lead the heralds of the

Holy Name. Immediately, John directed that a letter be sent to all the Provincials throughout the Order, telling them to "see that the preachers subject to your jurisdiction, carry out the ordination of His Holiness with scrupulous diligence and by methods calculated to persuade." The words display his full spirited stature and may be readily called the summary of his whole life.

In later years the Pope named John the Patriarch of See of Jerusalem to show the high esteem with which he regarded him. Due to his deep spirit of humility he refused the office and the Pope absolved him from the care of the See.

During this time petty jealousies had caused opposition to arise against the doctrine of St. Thomas Aquinas. To end this, at the General Chapter of Paris in 1279, John, who had always revered the Angelic Doctor, and was convinced of the soundness of his doctrine, reviewed the opposition's objections. He then had the Chapter pass an act to suppress and punish writings or preaching detrimental to St. Thomas' personal character and teachings. Thus did John do his part in keeping peace in the Order and at the same time preserve Thomism for the Church and the Order.

The next Chapter brought the octogenarian to England, then back through Flanders, Holland, and Switzerland to Vienna. Having missed only one of the annual Chapters during his generalate because of a mission for the Pope, John was determined not to miss another one as long as he was Master General. His spirit pushed him but his body could now scarcely answer its demands. Nevertheless, through Germany to Montpellier, France, he walked to preside at the next General Chapter in June 1283. After the Chapter he spent the summer at Montpellier trying to regain his strength. In the fall before the cold set in, John left Montpellier, but only a few days away he fell sick again. He returned to Montpellier and there he died in the Dominican Convent.

These are only a few lines in the wonderful picture of the saintly little man. Looking quickly at the sketch of his life, one can see how he was an obedient preacher—indeed a diligently obedient preacher. He exhorted the members of the Order to preach the Word of God throughout the world by just and persuasive methods. He did great things for the Church through his peace-making missions, and he restored harmony to the Order when it was needed. He preached and lived the words of his patron, St. John, "My little children, love one another."

By the time of his death, 1283, nine years after Gregory had urged him to promote devotion to the Holy Name, John Garbella had

personally shown his brothers how to carry out the papal wish. He had ordered and he saw to it himself, that an altar of the Holy Name was erected, and that societies and confraternities under the title and invocation of the Holy Name were established in every Dominican church. Certainly the words with which he urged the Provincials of the Order, had a true foundation in his own life. This was the same man whom St. Pius X in 1903 raised to the altars of the Church. His feast day is celebrated on December 2 throughout the Dominican Order and in the diocese of Vercelli. He is known as Blessed John of Vercelli, Confessor of the Order of Preachers. We may also add the title, "Missioner of the Holy Name."

THE GIFT OF PIETY

... from the pen of St. Thomas ...

"The gift of piety does not merely give cult and due honor to God, but to all men inasmuch as they pertain to God. . . . From this it follows that piety comes to the aid of those who find themselves in need of mercy" *Summa*, II, IIae, 121, 1, ad 3.

... from the life of St. Dominic ...

"In the daytime no one was more gracious and joyous than St. Dominic in the midst of the brethren and his associates. But at night no one was more instant in any way in vigils and prayerful supplications. . . . The day he gave to his neighbor, the night to God, knowing that the Lord commanded the day to be spent in dealing out mercy, while the night's canticle belongs to Him alone."

Legenda Petri Ferrandi on the life of St. Dominic

✠ THE VERY REVEREND RAYMOND JAMES MEAGHER, O.P. ✠

Ex-Provincial of St. Joseph's Province

The Very Reverend Raymond Meagher, O.P., died October 19, 1954 in Georgetown University Hospital, Washington, D.C., after a long illness. He was eighty-one years of age, and had been a Dominican for sixty-five years. Seventeen of those years Father Meagher served as Provincial of St. Joseph's Province which then embraced most of the United States. The end of his long and fruitful service to the Church in the Order marks the close of a chapter in the history of American Dominicanism.

Father Meagher was born in Boston, Massachusetts, on December 24, 1872. He was the fourth of six children brought into the world by William and Mary Meagher, both from County Tipperary, Ireland. His early education was received at the Dudley School in Boston and at the Boston Latin School. During the autumn of 1887 he went to St. Rose Priory, Springfield, Kentucky, where the Dominican habit was given to him the following April. He made profession of vows on April 6, 1889 at the youthful age of sixteen, and was sent to St. Joseph's Priory the next fall for his studies in philosophy and theology. In 1894 he went to the Dominican studium at Louvain, Belgium, to finish his studies. Bishop Joseph Van Reeth, S.J., of Galle, Ceylon, ordained him priest in St. Ignatius Church at Louvain on September 8, 1895. The following year Father Meagher received the degree of Lectorate in Sacred Theology.

Upon his return to the United States he was assigned to St. Joseph's Priory, Somerset, Ohio as Procurator and professor of philosophy. After two and a half years he went in 1899 to St. Peter's Church, Memphis, Tennessee. During October of the same year Father Meagher was assigned as pastor and superior of St. Antoninus' Church in Newark, New Jersey. He was appointed the first prior there in 1906, but the same year the Dominicans of St. Vincent Ferrer's in New York City elected him their prior. It was under his zealous direction that the grand sum of \$100,000 was raised to build the present Church of St. Vincent Ferrer. In 1910 he was elected prior of St. Dominic's, Washington, D.C., where he remained until the fall of 1913 when he became Provincial of St. Joseph's Province. Father Meagher was Provincial until the autumn of 1930 because the repeated postulations of the Dominican electors were granted by the Order's Head with the Holy See's consent.

The period of Father Meagher's Provincialship marks a magnificent growth within the Dominican Order in the United States. During his first term he initiated the "Association to Help Poor and Worthy Boys to the Priesthood," which bore its fruit in the increased number of vocations for the Province. There was also a great growth in the number of institutions throughout the Province; fifteen in all were added including twelve churches, Providence College, the House of Studies at River Forest, Illinois, and Fenwick High School in Chicago. An increase was also manifested in the membership of the Holy Name Society, the Confraternity of the Holy Rosary, and the Third Order of St. Dominic. The *Torch*, official organ for the Third Order members, was started. Education, the missions home and abroad, the writing apostolate, all in service of the Church developed under Father Meagher's leadership. He encouraged the students writing for *Dominicana* in preparation for their work as Dominican priests.

Father Meagher celebrated his Silver Jubilee as a Dominican priest on September 8, 1920. The Most Reverend John T. McNicholas, O.P., Bishop of Duluth, preached the sermon at St. Vincent Ferrer's where the Jubilarian celebrated a Solemn Mass. After Father Terence Stephen McDermott succeeded him as Provincial of St. Joseph's Province in 1930, Father Meagher remained at St. Vincent Ferrer's until 1933 when he became pastor and superior of St. Peter's, Memphis, Tennessee, where he had been assigned in 1899. During the latter part of 1939 he left St. Peter's and retired to St. Dominic's in the Nation's Capital. On September 8, 1945, his Golden Jubilee in the Dominican priesthood, he requested only a day of quiet thanksgiving. The celebration at St. Dominic's Priory was, therefore, of most modest proportions.

On October 22, 1954, a Solemn Requiem Mass was offered for Father Meagher at ten o'clock in St. Dominic's Church. The Very Rev. John H. Healy, O.P., P.G., was celebrant, Very Rev. James J. McLarney, O.P., was deacon, and the subdeacon was Rev. Joseph R. Caen, O.P. The Rev. Ignatius Smith, O.P., preached the eulogy in which he referred to Father Meagher as one of God's giants in the Order and in the Church. The Most Rev. John M. McNamara, Auxiliary Bishop of Washington, D.C., presided at the Mass and imparted the final absolution. The choir was provided by the Dominican students of the House of Studies in Washington, D.C. The burial took place at Mt. Olivet Cemetery in the Nation's Capital.

To Father Meagher's family and friends *Dominicana* offers its sincerest and heartfelt sympathy. *May his soul rest in peace!*

✠ FATHER WILLIAM GREGORY CUMMINS, O.P. ✠

Father Cummins, chaplain of the Dominican Sisters at Eagle Park in New York, died in St. Clare's Hospital, New York City, on August 27th. He had suffered a heart attack before being taken to the hospital.

Father Cummins was born in New York City on March 25, 1883, the fourth oldest among seven children in the family of James Thomas and Elizabeth Reynolds Cummins. He received his early education at St. Vincent Ferrer's Parochial School located in the parish of his birth. He later attended St. Francis Xavier College in New York City and St. Charles' College then situated at Ellicott City, Maryland. After entering the Dominican Novitiate at St. Joseph's Priory, Somerset, Ohio, he received the habit from the hands of Rev. F. D. McShane, O.P., on September 14, 1909. On October 3rd of the following year, the same priest accepted his profession of vows. Brother Gregory Cummins studied philosophy from 1911-14 and theology from 1914-18 at the Dominican House of Studies, Washington, D.C. He was ordained a priest in the chapel there by Bishop Thomas J. Shahan, Rector of the Catholic University of America, on June 15, 1917.

After his theological studies Father Cummins was assigned as procurator at St. Louis Bertrand's Priory, Louisville, Kentucky, in July, 1918. Ten years later, August 1928, he was sent to Sacred Heart Church, Jersey City, New Jersey. During August of the next year Father Cummins went to St. Thomas Church, Zanesville, Ohio. On April 30, 1930, he was appointed Vicar and Pastor of that parish. In token of his faithful fulfillment of duties he was reappointed Vicar at St. Thomas Church in May, 1933. Then from 1936-39 Father Cummins served at Holy Name Church in Valhalla, New York. Finally he was assigned in 1939 as chaplain of the Dominican Sisters at Mary Immaculate School, Eagle Park, Ossining, New York, a position which he dutifully maintained until his death.

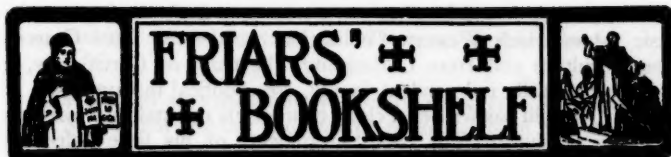
A Solemn Funeral Mass was offered in St. Vincent Ferrer's Church at ten o'clock on Tuesday, August 31st. The celebrant was the Very Rev. L. P. Johannsen, O.P., a class-mate of the deceased. The Very Rev. D. L. Shannon, O.P., was deacon, and Rev. B. P. Shaffer, O.P., was subdeacon. The Very Rev. John H. Healy, O.P., P.G., preached the eulogy. Father Cummins was buried at All Souls Cemetery, Pleasantville, New York. He is survived by two sisters,

Sister M. Cyrina, O.P., of St. Mary of the Springs Community and Miss Frances Cummins.

To Father Cummins' sisters and to all his relatives and friends, *Dominicana* offers sincere and heartfelt expression of sympathy. *May his soul rest in peace!*

PRAYER

O God, Who amongst Thy Apostolic Priests hast raised up Thy servants to the dignity of Priest, grant we beseech Thee, that they may also be admitted into Heaven to their everlasting fellowship, through Jesus Christ Thy only Son, our Lord. Amen.



The Lie About the West. A Response to Professor Toynbee's challenge.
By Douglas Jerrold. New York, Sheed and Ward, 1954. pp. 85.
\$1.75.

Will the civilization of Europe and the Western Hemisphere decline and die like all others of the past, or will it rally and live? Professor Arnold Toynbee, the eminent British historian, proponent of the theory of challenge and response as the key to history, has proposed a possible answer in a recent book, *The World and the West*. He views the present world crisis as the result of a "response" by the rest of the world (Russia and the Orient) to the "challenge" of continued Western aggression, both military and technological. Drawing a parallel with the declining Roman Empire, which after numerous aggressions was converted to eastern religions—principally and finally to Christianity, he thinks it probable that the West will be converted to a new religion coming from the Orient. This will not be Communism, he adds in a letter to *The Times Literary Supplement* (April 16, 1954), but an entirely new religion which he hopes will retain the Christian belief in God as Love but will discard the notion of a jealous God and a chosen people in favor of a more universal view, borrowed perhaps from Indian Buddhism.

Mr. Douglas Jerrold, another English historian, has called this doctrine a lie in his "response to Professor Toynbee's challenge." It is a lie against fact, against reason, and against faith. It is against fact because the West was not an aggressor but was on the defensive for a thousand years against the Northmen, Magyars, and Turks; because Christianity was not and is not one of many "oriental religions" but an historical one which arose within the Roman Empire and was spread by Roman citizens; because Roman civilization was not spread merely by force of arms. It is against reason because in Toynbee's theory "the west" and "the world" are not clearly defined; because his dialectical (Hegelian) theory makes history conform to his preconceived pattern; because there is no real parallel between Rome and the West, Christianity and Communism or Buddhism, Russia and the barbarian hordes which overwhelmed Rome. Finally

it is treason against faith because it promotes doubt against all the basic values which Western Civilization has derived from Graeco-Roman culture and from Christianity: the truth of Christianity, a free, economically independent family, free political institutions.

Mr. Jerrold has written a clear, courageous rebuttal of Toynbee's scholarly pessimism. The cogent arguments of his little polemical work, however, do not constitute a total refutation of the vast learning displayed in Toynbee's multi-volumed *A Study of History*. This is evident from the controversy in *The Times Literary Supplement* (April 9 - June 4, 1954). Because of its brevity, *The Lie Against the West* might give some readers the impression that the western powers are Christian and are fighting for Christianity. The tragedy of our times is that they are not. They have apostatized. They are not really for anything but only *against* Communist aggression. Only negatively do they protect the freedom of the Church. L.W.

Therese of Lisieux: The Story of a Mission. By Hans Urs von Balthasar. Translated by Donald Nicholl. New York, Sheed and Ward, 1954. pp. xxvii, 228. \$3.50.

The *supposition* which is meant to excuse the existence of this book is that there is as yet no serious theological work on St. Therese. The *fact* is that there are many theological works on St. Therese by very competent theologians. But the author of this volume is not satisfied with traditional theology. Being enamoured of existential concepts, which have been born outside the Church, he attempts to baptize them in the name of Existential Theology.

The unmanageable burden of this volume is the thought that St. Therese is the saint of Existential Theology. The author's attempt to categorize the words and actions of St. Therese under "theological" headings leads him into many ambiguities, for he does this in terms of existential theology. Thus Therese's exercise of the moral virtues is categorized under Truth in Chapter I. To classify all acts of virtue under "theological truth" is to confuse objective, universal truth with the subjective, concrete truth of the practical judgment. A true spiritual way cannot be fundamentally based on subjectivity. The obscurity which the author leaves is especially unfortunate in a book concerning the spiritual way of St. Therese.

There is another fundamental error born of the existentialists' rejection of scholastic theology regarding the virtues.

"Therese had emptied her soul of all her own perfections and deeds to create room for the love of God within her. She did not

even clear aside the 'moral virtues' so as to leave room for the 'infused virtues.' She does not make room for virtue, but for God. . . ."

What then were the humility, docility, meekness, piety, obedience, poverty, virginal chastity and host of other habits of her daily life? Surely she did not clear these aside. It is true that they were rooted so deep that her prompt, easy, joyful exercise of them under grace was marked with a childlike simplicity. Yet they were very real qualities which adorned her soul, and made it a throne room where Christ, her King and Spouse, could reign.

In the Chapter on Existential Theology the author says,

"At the heart of her existential theology Therese rediscovers the ancient patristic conception of heaven. . . according to which the saints in heaven are in a transitory state until the last judgment. . . She heeds only the laws of heavenly love within her; by them she is guided to her conclusions about the nature of heaven."

To say that St. Therese's many references to her work of doing good on earth after she goes to heaven constitutes an existential doctrine on the *nature* of heaven is an altogether false assertion. St. Therese's references to heaven are not, were never meant to be, and can never be a "theological" treatise on the nature of heaven. Actually they are rightly understood as referring to the secondary objects of knowledge and love in heaven. The face-to-face vision of God is the primary object of beatitude. This essential beatitude is in no way transitory. It will not only be the "same heaven" but the same "vision and fruition without any intermission or loss . . . and will continue to the final judgment and from thence to eternity." (Constitution "Benedictus Deus" of Pope Benedict XII)

In the Chapter "Word of God" the author tries to explain St. Therese's use of Scripture. He concludes,

"Luther . . . came to conclusions which might be considered remotely parallel to those of Therese: the personal certainty of salvation, the stress upon trusting fiducia as opposed to ascetic practices and other good works. . ."

The author has found a very poor "theological category" in which to place St. Therese's use of Scripture. She was not practicing existential exegesis. The *lumina* which St. Therese received in reading the Scripture can only be understood in the light of St. Thomas' teaching on the Gifts of the Holy Ghost. She was not a Scripture scholar any more than she was a theologian, but, enlightened through the

Gifts, the docile soul of St. Therese found great truths and great consolations from the Scriptures.

To sum up, the life and mission of St. Therese can only be understood "theologically" in the scholastic light of the virtues and the Gifts. The author rejects this light. It is not surprising, but truly unfortunate, to find these and many other misconceptions in this volume on St. Therese.

D.A.L.

Before the Dawn. By Eugenio Zolli. New York, Sheed and Ward, 1954. pp. xiv, 209. \$3.25.

There is nothing more difficult to explain than the life of a soul. A convert may attempt to explain his conversion and, indeed, may offer numerous causes, but in the ultimate analysis he must come to that inexplorable free gift of divine grace. For no one can explain the ineffable mystery of the Spirit who "breatheth where He will." Eugenio Zolli is a convert who wisely does not attempt to explain his conversion. He knows only one thing—the grace of Christ entered his soul and led him to the dawn of a new life.

The author, at one time chief rabbi of Rome, has not given us a complete autobiography in his book, significantly entitled *Before the Dawn*. This will be a disappointment to many. However, he has presented sketches of his life from his early childhood to the present time. A most significant incident in his early life was an attraction to the crucifix. Later, as a Jewish rabbi, he surprisingly manifested an unusual love for the study of the New Testament. Mr. Zolli touches briefly on the persecution of the Jews under the Nazi rule, during which time he headed their list of wanted persons.

But by far the most fascinating aspect of the work is the style in which it was written. One can picture Eugenio Zolli, an old man of seventy-three, as he sits of an evening and recalls from the pages of the past the high-lights of an interesting and very active life. His eyes would light up as he recalled his early youth and the joy of acquiring knowledge. His brow would show deep furrows as the sorrows of his life ran through his mind. Yet through it all there would be that profoundly sensed peace of a man who has reached his goal—of a man in love with Christ. Such is the easy, familiar, effective mode which Eugenio Zolli has employed in his book. We can almost hear a deep sigh from the author as he closes his recollections with: "I feel like one dying without having lived: for one fails to live a good life when one fails to live Christ fully. We can but trust in God's mercy, in Christ's pity . . ."

N.McP.

St. Vincent Ferrer. By Henri Gheon. New York, Sheed and Ward, second printing, 1954. pp. xv, 190. \$2.50.

Margaret of Hungary. By S.M.C. London, Blackfriars Publications, second printing, 1954. pp. viii, 82.

Warrior in White. By Mary Fabyan Windeatt, illustrated by Sister Mary of the Compassion, O.P. New York, Sheed and Ward, second printing, 1954. pp. 156. \$2.00.

The publication of Sigrid Undset's life of Catherine of Siena set a high mark for biographers of Dominican saints to shoot at. But it is not an impossible target simply because of the broad scope of the Dominican ideal. Has any single Dominican saint, since Our Holy Founder himself, embodied this ideal? Perhaps not, but each saint has answered the divine call to build up the Body of Christ by re-incarnating with great perfection one or another facet of Dominican sanctity. In so doing, the saint has fulfilled God's plan for him.

St. Vincent Ferrer's strong points were preaching and working miracles. The popular but sketchy conception of him as a late fourteenth century miracle-worker who put a scare into Western Europe by his prediction of the imminent Final Judgment is filled in admirably by Henri Gheon. What can be said about his miracles but to recount them, species and number? The author does not blush to do this, irrespective of modern prejudice against the supernaturally abnormal. Much more can be said about preaching. For this the book is particularly commendable. One entire chapter, "The Fioretti of Brother Vincent," is given over to an inductive analysis of his sermon methodology. Here are some facets of sanctity and technique that are worth looking into.

B.M.S.

Margaret of Hungary led the contemplative life of prayer and reparation. The niece of St. Elizabeth of Hungary, grand niece of St. Hedwig, and daughter of a king, she followed her family's spiritual heritage rather than its earthly lineage, thus giving to family and country a new luster and true glory. From the womb she had been dedicated to God and St. Dominic by her parents who sought God's aid in turning the tide of the Tartar invasion. Margaret at an early age wholeheartedly endorsed this action of her parents. Her Dominican vocation was one of thanksgiving for the past deliverance of her people and of expiation for the particular sins—luxury and self-indulgence—to which they were inclined. The penances which she undertook might appear harsh to the modern mind. Yet the hand of

the Holy Ghost, Whose wisdom seems but foolishness to men, is manifestly present.

S.M.C. has given a fine, concise treatment to the life of this wonderful saint; the admiration which she has for her rings clearly through every line.

T.D.

The two virtues that found predominant expression in the life of Blessed John Massias were utter dependence upon the Providence and Will of God and the heroic practice of the corporal works of mercy. These two hallmarks exemplified Blessed John's life in a continual and none the less increasing manner through all his years of pilgrimage. In his biography by Mary Fabyan Windeatt they are dramatized for us in a story-book fashion that will appeal to all for the simplicity of style and sincerity of approach that the author has employed. Most especially will this short book, dramatically illustrated by Sister Mary of the Compassion, O.P., appeal to the young. Its flavor of adventure and swiftness of pace catch and hold the imagination and leave the reader with an inspiring picture of one of the first examples of heroic virtue in the New World. *Warrior in White* leads us successively through the settled air of Seville in the Old World and thence to the teeming crowds and contrasting pictures of wealth and squalor that made Lima, Peru, one of the most widely discussed cities of the New World in the 17th century.

There is much of life within the pages of this book, and more still of sanctity and the remarkable achievements of grace. The author has given us several other interesting and inspirational studies of Dominican Saints and Blesseds, but with *Warrior in White* she has succeeded in opening the heart of both her subject and reader.

R.E.B.

Our Lady's Feasts. By Sister Mary Jean Dorcy, O.P. New York, Sheed and Ward, 1954. pp. 101. \$2.00.

Our Lady's Feasts is an excellent book for teen-agers, though it is not necessarily limited to them. Sister Mary Jean Dorcy, O.P. introduces nine of Mary's feasts with her famous silhouettes. She then explains the Feasts by skillfully combining doctrine and devotion in a very fresh and striking manner. Her sensitive presentation of the truths about Mary and their practical application to our own lives certainly reveals both the author's keen insight into Our Lady's privileges, and her own solid and tender devotion to the Mother of God. There is also a fine chapter explaining the historical background and the meaning of "Devotion to Our Lady."

This book was originally published in 1945. As a consequence the excellent chapter on the Assumption, though theologically correct, was written before its definition as a Dogma of faith. This reviewer welcomes this Marian Year reprint by Sheed and Ward, but is disappointed that the publishers neglected to have the author rewrite the Assumption chapter in light of the defined Dogma. O.I.B.

The Makers of Christendom. A New Series. General Editor: Christopher Dawson. New York, Sheed and Ward.

The Western Fathers. By F. R. Hoare. New York, Sheed and Ward, 1954. pp. xxxii, 320. \$4.00.

The Anglo-Saxon Missionaries in Germany. By C. H. Talbot. New York, Sheed and Ward, 1954. pp. xx, 234. \$3.50.

Certainly the Saints and their cult have suffered with the secularization of modern society. Yet history has been greatly influenced by their holy martyrdoms, examples, and teachings. Detailed lives of the Church's great, together with the outlines of Church history, will give a fuller understanding of Christianity. For this reason Christopher Dawson presents this new series, *The Makers of Christendom*. Ancient biographies make up these volumes, giving us a scholarly and concrete contact with their mentality; if occasional details are exaggerated, the lives are still valuable as reflections of contemporary thought.

In the century covered by *The Western Fathers* (350-450) priests were permitted to marry, hermits were still in vogue, and scholasticism with its systemization of the Church's teachings was yet far off. Insights into this era are provided by the incidents in the five lives of Sts. Martin of Tours, Ambrose, Augustine, Honoratus and Germanus. There is told of a certain bishop Rufus adoring an impostor who posed as Christ, an aspirant to the monastic life who was told to walk into an oven to try him, and a bloodless victory obtained by an army chanting "Alleluias" under the guidance of bishops.

Maxims for the christian life abound and even the clergy's vanities are exposed, such as the inordinate desires for salutations, travels, and visits. St. Honoratus, in urging Christians to forsake vanity, says, "For a wife give me wisdom, for pleasure give me virtue, for my treasure give me Christ. . . ."

The culture of the period was such that "the Acts or Deeds of the Martyrs provided almost the only supplementary devotional read-

ing." The eremitic and monastic life were exalted to such a degree that marriage bonds seemed to deserve practically no consideration. St. Martin appears to give the devil a hope of receiving mercy on the last day, providing he cease his preying on men! One valuable footnote gives good authority to the opinion that heretics interpolated Origen's works; and this is typical of the informative and scholarly work found in this book. P.F.

The Anglo-Saxon Missionaries in Germany is a collection of short biographies of Saints Willibrord, Boniface, Sturm, Leoba, and Lebrim, together with the *Hodoeporicon* of Saint Willibald and selections from the correspondence of Saint Boniface. This book paints a portrait of the special vocation of these saints which was the christianization of Germany. It tells of the conversion of Europe by two archbishops, Boniface and Willibald, within a single generation, and of the erection of the first monastery in Germany at Fulda.

The biography of each saint is composed of ancient sources, all written by disciples or contemporary authors. Thus some of the order and clarity that is usually the mark of modern biographies is lacking, yet there is retained the simplicity and flavor of the early centuries. This flavor, incidentally, is well retained by the style of translation. As the editor states in his preface, the *Anglo-Saxon Missionaries in Germany* presents "a cross-section of the religious life of the eighth century difficult to parallel elsewhere." B.P.

Neurotic Anxiety. By Charleen Schwartz. New York, Sheed and Ward, 1954. pp. 120. \$2.75.

This book is a further development of a doctoral dissertation written under the direction of Professor Charles De Koninck of Laval University, Quebec. The presentation is clear in its analysis of technical data.

The first chapter gives an excellent correlation of the doctrines of Freud and St. Thomas. Although Freud's philosophical interpretations are to be disregarded for the most part because of his rejection of certain fundamental truths which are integral to any sound philosophical system, his clinical observations are unsurpassed. The determination of neurosis is strictly in accordance with Freudian terminology.

The balance of the book is an exposition of the causes, symptoms, types and the basic constituent of neurosis. In the conclusion there is an appeal made for a greater appreciation of the contribution made by Freud, but always within the framework of the Catholic solution.

This work should serve as a good introduction to Freudian Psychology for those equipped to evaluate his work in the light of Thomistic principles. It is also a handy guide for the average college graduate who desires a general knowledge of Freud's concept of neurosis.

W.P.T.

Jesus and His Times. By Daniel-Rops. Translated from the French by Ruby Millar. New York, E. P. Dutton & Co., 1954. pp. 615. \$5.00.

Dutton & Co. has recently published an English translation of a popular life of Christ by Daniel-Rops, penname of leading French Catholic journalist Henry Petiot; but it is evident that the American publishers have a non-Catholic reading audience in view. Observe the absence of the *Imprimatur* demanded by the Church for a work of this nature, the non-Catholic appeal of the jacket advertisements, the use of a Protestant version of the Bible in Scripture quotations. By their violation of Church censorship law, the publishers effectively render the English translation of this outstanding French work unavailable to American Catholics.

Jesus and His Times provides the atmosphere and the historical background so necessary to read the New Testament intelligently. The opening chapter is an introduction to the New Testament and the apocryphal and profane sources of our knowledge of Our Savior. Succeeding chapters vividly present the details of the Incarnation and Redemption in the landscape and the surroundings of Palestine. Daniel-Rops' artistic description is an outstanding feature of the book. We learn, for instance, of a kind of symbolic harmony between the major episodes of Christ's life and the land where it took place. We learn, too, of the Jewish attitude towards their Roman protectors, and hundreds of Jewish customs which aid in understanding the life of Our Lord. Throughout, Daniel-Rops is quite concerned with particulars, yet every page stands as a persuasive argument for Catholic belief in Jesus Christ, True God and True Man.

The English translation which we are reviewing is a brilliant study of Christ and His times, but it is not without flaws. It is quite outspoken in asserting the divinity of Christ, but it compromises with Protestant viewpoints in several places. For example, speaking of the Eucharist, it calls into doubt the literal meaning of the words of consecration and apparently sees no difference in reality between the Christian mystery expressed in the literal sense of a real substantial change of the bread and wine into the Body and Blood of Christ and the various figurative interpretations of the sects. "However they may be interpreted, as the Real Presence according to the Catholic Church

or as a solemn commemoration, as is believed in the majority of the Reformed churches, they represent the highest level of Christian mystery, one we all feel the need to contemplate and adore in silence." After explaining the Catholic doctrine of Transubstantiation along with the Lutheran position of consubstantiation, and seemingly preferring the Catholic side, it concludes with the extremely weak statement: "This, however, is the realm of Theology."

The treatment of the problem of the Brethren of Jesus is equally inconclusive. It rather harkens back to a dangerous attitude adopted in the introduction of the book: "What does it matter if we do not know the exact year of his birth, or the particular village he came from, or whether he had any brothers or cousins?"

At times the language of the translator is theologically inaccurate. Statements like "the other side of his nature" and "that part of his nature which was made like ours and that part so radically different" seem to suggest that there is only one nature in Christ. J.M.D.

The Cross and The Christian. By Pius-Raymond Regamey, O.P. Translated from the French by Angeline Bouchard. St. Louis, B: Herder Book Co., 1954. pp. 177. \$3.25.

In the natural order, outside the realm of grace, suffering renders most men psychologically twisted and spiritually embittered—gnarled roots in a swamp of despair. Why? Father Regamey gives us the answer when he says, "Suffering without grace exasperates our self-love by making it recoil desperately within that part of ourselves that suffering mortifies." And he further explains, "Divine grace, on the contrary, fans to flame our desire for happiness in its inclination toward the infinite, and suffering, by attacking what is perishable in us, assists grace in this opening out to the eternal good." Thus we see that suffering is a means, a divine means as it were, assisting man to God. And since this is the case, every Christian has a real, necessary, and intensely personal relationship to suffering, whether it be his own or that of another member of the Mystical Body.

And yet, without pessimism, it can be said with Fr. Regamey that most Christians do not derive the proper benefit from their sufferings; that they do not come forth from their trials purified and freed from consuming self-love. Again the question, why? The answer is this: in man today there is dullness to the true nature of suffering, resulting in a completely natural and impersonal acceptance of suffering by force of habit. To this is joined his lack of awareness of the activity of grace in his daily life and the effects that such grace can produce. To remedy such fundamental difficulties Father Regamey

considers the economy of the Cross in general: "From Suffering to the Cross," "The Cross of Christ," and "The Cross of the Christian"; and then he treats some of its chief aspects: the special cross which is the silence of God, the meaning of resignation, and the paradoxical presence of joy in suffering.

If one partakes to any degree in this modern misconception of the role of suffering, Father Regamey provides in *The Cross and The Christian* an excellent doctrinal exposition to guide our growth in understanding the Cross in our life. R.R.

Nature and Grace. By Matthias Joseph Sheeben. Translated by Cyril Vollert, S.J. St. Louis and London, B. Herder Book Co., 1954. pp. xxiv, 361. \$4.95.

This is a learned exposition of the two orders of nature and grace, and in general is remarkable for its stimulating clarity, penetration and forcefulness. The author, one of the master theologians of recent times, lived in Cologne during the last century, dying in 1888 at the age of fifty-three after having become one of the main-springs in the revival of German theology. In the nineteenth century, Catholic intellectual thought had in great part been corrupted by the philosophies of Kant, Leibnitz, Hegel and others. It was a time of rationalism and naturalism. For Father Sheeben the main task of the time consisted "in propounding and emphasizing the supernatural quality of Christianity." For he rightly held that this is "the foundation of . . . and has an influence on the whole range of Christian dogmas as well as on the Christian life that flows from them."

The work is logically divided into four parts: a preliminary consideration, the order of nature, the supernatural order and grace—its notion, qualities and acts, and finally, the union of nature and grace. In working out this division, Father Sheeben follows rather consistently the principles of St. Thomas, and makes extensive use of the Fathers. Special emphasis is placed on the Greek Fathers with respect to the Trinitarian doctrine; in the sections on nature, there is a fine analysis and explanation of the apparently contradictory arguments of St. Augustine against the Pelagians and Manichaeans. The confusions and misconceptions about the states of nature and grace are shown to be the roots of the errors of the Pelagians, Manichaeans, Jansenists, Rationalists and others. And in opposition to some theologians within the Church, Father Sheeben establishes the necessity and true notion of the foundation of supernatural life—the habit of grace, or, as he calls it, supernature. But he is far from simply

"refuting" opponents; he is mainly engaged in delineating the proper notions and spheres of activity of the two orders.

Yet in stressing the supernatural aspect of Christianity, the author seems to over-emphasize the Trinitarian aspect of our spirituality. He apparently maintains that by grace we are the sons of the Father personally, rather than of God considered in His nature. He does place in a footnote the statement of St. Thomas that we are the sons of the Father by appropriation, yet this qualification is not indicated in many absolute statements nor by the context. Secondly, he holds for the personal exemplar causality of the Holy Ghost with respect to our spirituality. Thirdly, in order to have a perfect image of the Trinity in the beatified soul, he maintains there is what one might call a "consequential" expressed species in the soul. That is, consequent to the vision of "the Father's essence . . . the soul conceives a word . . . that in its own way perfectly resembles the substantial Word. . . ." While it is true that especially the first two problems are even now being discussed by theologians, the proposals of Father Sheeben here do not seem to be in accord with the doctrine of St. Thomas. It must also be noted that on the question of actual grace, the author follows Gregory of Valencia, S.J., in opposition to the Thomistic doctrine on physical predetermination in efficacious grace.

Yet these deficiencies by no means vitiate the value of this book. Father Sheeben has taken the theological approach; he investigates the fundamental and at times profoundly subtle notions and qualities of the states of nature and grace; his exposition is generally clear and penetrating. In short, *Nature and Grace* definitely contributes to genuine theological evolution.

D.K.

Summa of the Christian Life—Selected Texts from the Writings of Venerable Louis of Granada, O.P. Volume One. Translated and adapted by Jordan Aumann, O.P. St. Louis, Missouri, B. Herder Book Co., 1954. pp. lxxvii, 234. \$4.00.

Saint Teresa of Avila, Saint Francis Borgia, Saint Charles Borromeo, Saint Francis de Sales, Saint Rose of Lima—these are just a few of the many spiritual greats who have testified to the position of Louis of Granada as one of gigantic stature in the writing of spiritual treatises. Undoubtedly, too, there were and are uncounted, unknown souls, like the "carpenters' wives" of whom Valdes spoke so deprecatingly, who would add their bit to the song of praise for Fray Louis that has rung down through the centuries. Alvaro Huerga, O.P., in his introduction to this volume, puts into a single

phrase the sentiments of thousands when he calls Louis of Granada "the spiritual writer of the Spanish Empire."

Although the preface, foreword and introduction take up rather more than a third of this initial volume in the series, it is not an absurdity to state that the foreword alone is worth the price of the whole book. A miniature biography of Louis of Granada, it also examines his work and his influence on the world in which he lived and on the world today. The selections themselves have been arranged and composed with such skill that they cling together with the intimacy of a single work.

In this volume—the first of three—we have a veritable treasury of passages from a great majority of his works. However, it is emphasized by the translator, Jordan Aumann, O.P., that this is not a mere anthology. By conforming to the order of the *Summa Theologica* of St. Thomas Aquinas, the collection of texts have been given a theological unity. Thus in the volume, there are two principal topics: the Existence and Perfections of God, and the Marvels of Creation.

While the ordering is according to a theological outline, this work is intended for all Christians. For the Venerable Louis of Granada sought to convert and to teach; to teach the Christian what he must do to obtain salvation and what are the sources of Christian strength. He wished to touch people of humility and sincerity, for of such qualities saints are made. The succeeding volumes of the *Summa of the Christian Life* are awaited with eager anticipation. R.A.F.

Apostolate Of Chastity. By Ferdinand Valentine, O.P., London, Burns & Oates, 1954. Westminster, Md., Newman Press. pp. 192, Appendices and Index 193-245. \$3.25.

Father Ferdinand Valentine, O.P., has rendered an important service to religious sisters in communicating his reflections on the apostolate of the religious sister in the modern world. This is most evident if the book is considered in the light of the Holy Father's allocation to the superiors of religious orders and congregations of women given in Rome on September 15, 1952.

In this allocation the Holy Father was concerned with "a serious crisis . . . that orders of religious women are going through." This vocational crisis is due in part to internal causes and in part to external causes. The Holy Father, addressing the superiors, says with regard to the internal causes:

"Take care in this crisis that your customs, and the life or ascetic practices of your religious families do not become a barrier and a stumbling block. We refer to certain customs which if they

formerly had a meaning in another cultural context have no such meaning today and which would hinder a truly good and courageous girl in her vocation."

In this book Father Valentine does not shy away from the task of pointing out some of the difficulties the religious sister meets in her own community. Yet his treatment of these problems is admirable. He exposes the problems clearly, and diagnoses the causes skillfully, yet plays neither the part of a nagging back-seat driver, nor the Indian Medicine Man. It is a credit to him and to the intelligence and zeal of the religious superiors to whom he addresses this section that he refrains from prescribing particular remedies.

His profound grasp of the problems and exposition of the principles involved in the solution, his sympathetic understanding and inspiring encouragement should prove a valuable aid to those who are to guide the apostolate of religious women in the modern world.

With regard to the exterior causes for the vocation crisis the Holy Father addresses with sadness those

"priests, laymen, preachers, orators or writers who have no word of approval or praise for a virginity which is vowed to Christ . . . who prefer on principle marriage to virginity, and who go so far as to say that marriage alone is the one means of safeguarding the development and perfecting of human personality."

Although the book is not based directly on the allocution of Pope Pius XII, Father Valentine has certainly expressed the spirit of the Holy Father's words. In Parts II, III, IV of this volume Father Valentine reasserts the dignity of the unique vocation of the religious sister who finds eminent perfection of her womanhood through virginal chastity. The profound analysis of the vow and virtue of chastity set in the background of the life of religious sisters and the needs of the modern apostolate should be enlightening and inspiring to every sister. It is a salutary expression of the dedication and consecration of the virgin spouses of Christ and their spiritual motherhood in the apostolate of prayer and action. D.A.L.

All Things in Christ—Encyclicals and Selected Documents of Saint Pius X. Edited by Vincent A. Yzermans. Westminster, Maryland, The Newman Press, 1954. pp. xviii, 275. \$4.00.

No more opportune time could be found for the production of this valuable work than in these days when the attention of the Catholic World has been so recently drawn to Saint Pius X and his writings by his elevation to the altars of the Church. And the worth

of this book, which presents for the examination of the reader thirteen encyclicals and ten documents of the Reform Pope, is fully attested to in the foreword by Archbishop Cicognani, Apostolic Delegate to the United States.

It is true that these selections are, as it were, merely a handful of the multitudinous documents that came to life under the pen of Saint Pius X. However the compiler, Father Yzermans, feels, and rightly so, that they express to a great extent Saint Pius' deep and unquenchable desire to "restore all things in Christ."

Upon examination of *All Things in Christ* the reader will immediately perceive that he has in his hands not only a reliable translation of the documents, but that each of the encyclicals is preceded by introductory paragraphs describing its historical background and the peculiar circumstances surrounding its composition. In addition, Father Yzermans has rendered valuable service by inserting marginal titles throughout the texts of the encyclical letters. He has provided, also, a valuable bibliography and a thorough index.

In addition to the technical beauty of this volume, we must recognize its spiritual worth. Here is the message of a saintly Pope to the clergy and laity of the world. It is not only worth reading, it is worth living.

R.A.F.

The Book of Psalms. Trans. from a Critically Revised Hebrew Text with a Commentary. By Edward J. Kissane. Vol. I. Westminster, Maryland, The Newman Press, 1953. pp. xlv, 319. \$5.75.

This work from the pen of Msgr. Edward J. Kissane comes to us well recommended. The author has already placed us in his debt with his previous works, especially his commentaries on Job and Isaias. As the title indicated, this work is a scientific approach to the study of the Psalms (1-72 in Vol. I). Lack of space prevents this reviewer from examining in detail the specific scientific conclusions reached in each difficult passage, but he warmly recommends the lengthy review of Fr. Alexander Kerrigan, O.F.M. in the *Irish Theological Quarterly*, July, 1953, pp. 317-322. We shall content ourselves with an exposition of the contents of the book, an estimate of the general principles on which the author bases his conclusions, and an evaluation of the work as a whole.

A work should be judged on the basis of what it intends to accomplish. The author states: "the present work was undertaken to meet the needs of students of theology, for whom the study of the O.T. forms only a small part of a crowded curriculum, and the sub-

stance of it is based on the lectures given to my classes in Maynooth over a long period. This will, it is hoped, indicate its scope and account for the choice of subjects to be discussed" (Intro. p.v.) This position of the author is not without its influence in the order followed in his work: the discussion of the Titles of the Psalms, for instance, is confined to the General Introduction because the author has learned from experience that any further detailed study of them simply wearies the students.

In a suitable introduction, Msgr. Kissane considers the following: I. General character, number, and division of the Psalms. II. Contents of the Psalms. III. Titles of the Psalms. IV. Authorship of the Psalms. V. The text and versions of the Psalms. VI. Metrical structure of the Psalms. In the Bibliography which follows next, it is surprising to find that the excellent works of Podechard and Mowinckel are unlisted.

In his commentary proper, Kissane follows the same method he used in his commentaries on Job and Isaías: he begins with a discussion of the subject and structure of the Psalm, followed by a summary of its contents. Sometimes he adds remarks concerning the unity and date, sometimes also on the Messianic character of the Psalm. His translation, based on a reconstructed text, is arranged according to strophes and followed by critical notes. Kissane then offers his interpretation of the Psalm.

The introduction is well done and more than sufficient for the students the author has in mind. The prenotes found in the discussions of the subject and structure of each Psalm are both clear and instructive. The translation generally is of a high calibre, and Kissane's working principles in textual criticism are sound. In not a few places, however, there is serious question as to whether his textual emendations are necessary. The advances made in Hebrew studies, and especially the study of Ugaritic data, have tended to decrease rather than increase the number of textual changes.

The exegetical notes are excellent and abound in references to parallel texts. The entire work gives evidence of wide acquaintance with pertinent literature in the field, of a conscientious and painstaking examination of the text of the Psalter, and an intelligent neglect of matter which would serve only to clutter up an extremely clear and orderly piece of work. Msgr. Kissane set out to provide a suitable commentary for students of the O.T., students whose time is at a premium. He has done this and more: he has provided all of us with an excellent commentary worthy of our attention. We look forward to Volume II with happy anticipation. T.A.C.

The Lady and the Sun. By Elizabeth Dockman. Westminster, Maryland, The Newman Press, 1954. pp. 276. \$4.00.

Within the past decade various authors have variously portrayed the miraculous events that occurred at Fatima in 1917. To convey the message of Our Lady, and to relate the circumstances surrounding her apparitions, the media of books, the stage and the screen have been used. Now, Elizabeth Dockman in *The Lady and the Sun* makes her reading audience acquainted with Fatima by means of an historical novel. In this work there is rendered an intimate account of the appearances of the Virgin. The story begins shortly before the first apparition of Our Lady and is brought to a climactic conclusion with an exceptional account of all that transpired at Fatima on the day of the final appearance of our Lady and her accompanying miracle.

From such an approach to the Fatima Story an interesting characterization is gained of the three children, Lucia, Francisco, and Jacinta. They are seen amidst the everyday life of their families as they went about their work-tasks rendered necessary by the life of poverty to which they were subjected. In this way acquaintance is made of the members of their families and friends and the political conditions that were prevalent at the time. Of all the characterizations, that of Lucia is the outstanding and most interesting.

Since she was the leader of the group of the children, the reader is able not only to rejoice with the joys and happiness that she knew, but also to sympathize with her many sorrows and griefs. Yet all these were accepted by Lucia and offered to God because this is what the Virgin asked of her. Lucia was to be the principal instrument that the Blessed Mother would use to convey her message of Fatima to the world.

Written in a popular literary style, this book will appeal to all who are familiar with the message of Fatima. To those who are not well acquainted with the story it will provide a new insight into all that transpired at Fatima in 1917 and will manifest the importance of the apparitions of the Blessed Virgin. M.P.G.

Talks to Teen-agers. By F. H. Drinkwater. Westminster, Md., The Newman Press, 1954. pp. vii, 110. \$2.00.

A book that gives positive and worthwhile help to teen-agers is welcome when there is so much discussion of the problem of juvenile delinquency. *Talks to Teen-agers* is not concerned with this problem as such, yet does present an effective means for overcoming it. It gives in simple form the basic norms and attitudes necessary for a well-ordered life. The thirty topics deal with the fundamental relationships

of a teen-ager to the world he lives in: home, friends, church, authority, etc. Each topic is divided into a series of points for discussion and consideration, these being primarily intended to aid teachers. Yet because of their practicality, clarity and sound common sense, they should find ready acceptance by anyone in close contact with the teen-age group. The slight overtones of a British environment do not detract from the quality of the book; the problem of teen-age instruction is too universal. G.W.

Don Francisco. By Mary Purcell. Westminster, Maryland, The Newman Press, 1954. pp. x, 319. \$3.75.

This biographical novel of the life and missionary activities of Saint Francis Xavier presents the reader with a vivid and picturesque account not only of the places, names, and dates connected with the sainted apostle, but also of his great underlying spirit of total love and abandonment in Christ. More of a biography than a novel, *Don Francisco* conveys the plain facts concerning Xavier as a youth, student, man and missionary, yet in such a manner as to quicken the reader's interest. The mutual love of Xavier and the fiery Ignatius, highlighting the narrative, shows the strong bond of their friendship rooted firmly in their mutual love of God.

The author, while painting a picture of Francis against a background of minor characters and various locales, reveals a profound knowledge of the personal letters and writings of the saint. It is principally through the medium of these letters that the reader begins to grasp Francis' burning love of God, a love which overflowed to embrace his fellowmen in all walks of life. Here is an account of that love which drew him from his native Spain, his noble family, his beloved cities and universities and posited him at the portals of India, Japan and China. Here is the account of one of those incendiary hearts which seek no reward in this world, their greatest joy being to do His work. Here is the account of a sainted missionary.

Easily read and enlightening, *Don Francisco* is highly recommended for those desiring a better knowledge of true missionary zeal and spirit. J.D.L.

The Gift of Oneself. By Joseph Schryvers, C.S.S.R. Westminster, Maryland, Newman Press, 1954. pp. 239. \$2.50.

In an age where self-reliance has become a watchword, there is an almost universal need for appealing works on Divine Abandonment to help effect a re-evaluation and a re-adjustment of men's ideals. Perhaps in an effort to meet this need, Newman Press has recently

republished an English translation of Father Joseph Schryvers' work on this subject, under the title *The Gift of Oneself*.

Even a cursory examination of the table of contents indicates that the author intends to present his subject in a logical fashion. He begins by the enunciation of general principles of abandonment, passes on to a consideration of specific practices, and after treating of the consequences of such practices, he concludes with a section on the Blessed Virgin as the model of abandonment.

The general framework contained in this book is sound, and for those who prefer spiritual books that are cast in an affective mold, this work will undoubtedly be of value. On the other hand, however, it will undoubtedly prove to be tedious to those who relish doctrine unornamented by recurring metaphors and frequent apostrophe. Herein lies the chief fault of this work: often what the author wishes to convey becomes obscured by his style of writing. Perhaps the best way to read this book is in conjunction with older standard works on the subject.

G.D.

Forward with Christ. By Rev. Paul Manna, P.I.M.E., and Rev. Nicholas Maestrini, P.I.M.E. Westminster, Md., The Newman Press, 1954. pp. xxv, 163. \$2.75.

Aimed at acquainting young men with the Church's battle to win souls for Christ, this book gives the present phase of the apostolate which began on the first Pentecost. Since the life of the apostolate depends on willing young men who are capable of carrying on this vital function in the growth of the Mystical Body, top-quality books are always needed to instruct the Catholic youth. *Forward with Christ* helps fill this need in American missionary literature.

It tells of the mission of the Church, her growth, and of the problems to be faced in the conversion of the remainder of the world to Christ. Vocation to the priesthood is treated along with the special difficulties and rewards that face a missionary priest. The scriptural quotations also offer much for meditation on Christ's message to His chosen apostles.

B.P.

The Thirteenth Century. 1216-1307. By Sir Maurice Powicke. New York, Oxford University Press, 1953. pp. 829. \$8.00.

Sir Maurice Powicke, Oxford's distinguished historian, in his latest work has produced a critical study of the times of Henry III and Edward I of England in the light of the social and political movements which characterized their reigns. His point of view for this reason is necessarily limited to these particular spheres; thus he dis-

cusses the contemporary theological, philosophical, economic, and artistic phases only insofar as they are related to the social and political order.

Any history of thirteenth century England, even when limited, of its very nature is extremely complex and detailed. Yet despite this complexity, such a study seems to find its unitive principle in that movement which marked the dawn of the English Constitution, and in those legal and political conceptions which followed the first foundations of English liberties.

The focal point of Sir Maurice's book is concerned with these very points, the baronial movement and the notion of the community of the realm, a notion which not only affected the structure of English feudal society as a whole, but also marked the beginnings of English nationalism.

Beginning his study of the baronial influences from the inception of Henry's reign, he traces the development of its political ideas through their various stages, explains in what the baronial grievances precisely consisted, and portrays in great detail the events leading up to Evesham and the final defeat of the Monfortian party. Of most importance to students of the Constitution is his analysis of the import to contemporary English society of the Charter of Liberties, its subsequent confirmations, and its further development in the Provisions of Oxford and Westminster, and the Statutes of Marlborough.

He then turns to a consideration of the concept of the community of the realm as it concretely expressed itself during the reign of Edward I in the form of taxation, war, commerce, changes in knightly services, and parliamentary development. It is to be regretted, however, that the restricted viewpoint of this study necessarily excludes an examination of the theological and philosophical thought which had so great an influence on this period of social and political transformation.

A consideration of the Church in one way or another is unavoidable in a study of the thirteenth century. Sir Maurice throughout a large part of his book treats in a general way the Church's role in the baronial struggle, and devotes a particular chapter to an examination of the relations existing between the Catholic Church and the Crown. What will undoubtedly prove of particular interest to Church historians is his treatment of such distinguished English ecclesiastics as Stephen Langton, Robert Grosseteste, Robert Kilwardby, and John Pecham, and their efforts to reform the Church in England according to the prescriptions of the Fourth Lateran Council.

Owing to the extensive use of hitherto unemployed primary sources and the profound manner in which Sir Maurice examines his subject, many portions of his book are obscure to all but the specialized scholar of the Constitutional Movement. It is certain, however, that this limited group will find in this book a work of great scholarship, which has brought into true perspective an age whose influence is not only felt in the present English Constitution, but also in that of our own republic. A.N.

Cain. By Rogier Van Aerde. Translated by I. and E. Graham-Wilson. Chicago, Henry Regnery Company, 1954. pp. 262. \$3.75.

The role of Cain is unique in history. He was the first man born of woman; the first murderer; the first to be convicted of the heinous crime of fratricide. *Cain* is a story depicting the life of this first fugitive from God. As Rogier Van Aerde weaves his tale of the first of the lost sons of Adam, one is caught up by a magnificent, gripping narrative which borders on poetry in its powerful, tense, meaningful portrayal of a man ensnared in the trap of his own pride. With the profound cosmic undercurrent of Thompson's "Hound of Heaven" and the inner catharsis of a Greek tragedy such as *Antigone*, the author captures the burning heart of a man whose hands are ever damp with the blood of his brother.

In a simple style, the book opens with the banishment of Adam and Eve from Eden and narrates the birth of Cain and of Abel and their early, happy life. Then with a breath-taking force and realism, the seed of envy is depicted as rising and spreading its cancerous tentacles in the heart of Cain until it reaches its ultimate culmination in the murder of his brother. The remainder of the book portrays Cain as he carries the punishment of his crime through five centuries of misery: "A fugitive and a vagabond shalt thou be in the earth," seeking freedom from the yoke of God's curse by the deification of himself. As a child covers his eyes and believes he cannot be seen because he does not see, so Cain, in the shallow fickleness of a rationalizing man, attempts to hide from God. He appears to realize this ambition in his construction of a walled city in which Jahve is denied entrance and where Abaddon, through the god of passion and love, is the sole ruler. With the same subtle cunning as in the temptation and fall of Eve, the serpent once more ensnares man. Cain, in his seeming victory over God, rejoices, and calls his posterity "the sons of man." Not until too late does he realize that this indeed is his curse, for he who is not a son of God, is a son of the devil.

With beauty and force Rogier Van Aerde has produced a master-

piece of dramatic narrative, which is the poetry of narration. Employing a style at once delicate and dynamic, the author set out to portray a soul sinister with sin. He has succeeded admirably. N.McP.

Truth. By Saint Thomas Aquinas. Trans. by Robert W. Schmidt, S.J. Chicago, Henry Regnery Co., 1954. Vol. III. pp. xiii, 530. \$7.50.

This is the final volume in a series of three covering the translation of St. Thomas Aquinas' *De Veritate*. The present volume contains the last nine questions, 21-29. The preceding ten questions were concerned with the nature of truth as it is found in the human intellect; the present volume is concerned with the will, its object, and its operation. Of particular interest is the exposition of free-will in questions 22, 23, and 24; also, the problem of grace in question 27.

As in the previous two volumes, the references, a glossary and index of sources are conveniently placed at the end of the book. In addition, there is added an "Index of Subjects" for all three volumes. It is to be hoped that this completed contribution of *De Veritate* will soon be followed by equally skillful translations of other works of the Angelic Doctor. G.W.

The Mind of Kierkegaard. By James Collins. Chicago, Henry Regnery Company, 1953. pp. 303. \$4.50.

A History of Modern European Philosophy. By James Collins. Milwaukee, Bruce Publishing Company, 1954. pp. x, 848, with index. \$9.75.

In these two books of high caliber, Professor Collins, who is one of the best Catholic philosophers in America today, gives promise of a remarkable future. The scope and depth of his understanding, his facility of expression in exposing difficult philosophical doctrines, give to the reader the satisfaction that he is being guided by a mature mind, and to the author the assurance that any further products of his talent will receive a ready and appreciative audience.

The life and thought of Soren Kierkegaard is a subject with which the author is thoroughly familiar, as the many articles which he has written on this Protestant theological writer of 19th century Denmark will testify. In this work, however, he confines himself to an examination of Kierkegaard's intellectual outlook, discussing his life and personality only insofar as they are necessary for the clarification of his subject. It is his contention that many of the Dane's profound insights can find their justification and be organically aligned with the total picture of reality only in the Thomistic view of existence, God and man.

Kierkegaard was essentially a rebel against the diluted Protestant Christianity of the Established Lutheran Church in his native Denmark. In various writings in his own name and under pseudonyms, he tried, like Socrates whom he admired, by the espousal of impossible positions, by faulty reasoning, by direct attacks on the liberal heroes and ideas, to force his compatriots to evaluate the strength of their beliefs, so that they might be Christians in fact and not in name only. His style is confusing, and his writing difficult to follow, because of his shifts of position, so that one often does not know whether or not Kierkegaard is agreeing with the doctrine which he expounds.

Kierkegaard is important today because of the many Protestant theologians who claim him as their master, as well as the major existentialist philosophers, Sartre, Jaspers, Heidegger, who profess to find their doctrines in his teaching. Professor Collins shows the foundation of these claims, the truth and error of Kierkegaard's thinking, and how the truth he elucidated can be integrated and clarified by the principles of St. Thomas. It is an eminently worthwhile book.

In *A History of Modern European History*, Professor Collins gives a panoramic view of the intellectual odyssey of European scholars from the 15th to the 20th century. In this study where exacting scholarship is conjoined with easy readability, he singles out those who have made notable contributions to thought, both good and bad, from Petrarca to Bergson. He presents a detailed study of the person, the influences which affected his work and the effect, immediate and ultimate, which he achieved. For the serious student the book is a gold mine, with its masterful expositions, its chapter summaries and its detailed bibliography. This work has been intended as a textbook for upperclassmen, but it seems that an average college student, even a senior, will have a difficult time with it, unless the text be accompanied by a skilled professor. The difficulty lies in the very erudition of Professor Collins. In fact, he has produced one of the best books in its field published in the English language, a necessity for the college and university library. This *History* and *The Mind of Kierkegaard* will undoubtedly become standard references in the subject which they treat.

F.C.

Kateri of the Mohawks. By Marie Cecilia Buehrle. Milwaukee, Bruce Publishing Company, 1954. pp. xiv, 192. \$3.00.

It has been truly said that "God plants His flowers in strange, wild places." These few words could very well sum up the life of Kateri Tekakwitha, the Indian maid of the Mohawks. Her life, from the very outset, was one of heroic virtue. While yet a young girl,

moved by the spirit of faith, she defied all the evil conventions of her native tribe. As she grew older, she was steadfast in her determination to remain unmarried so that she could take Our Lord as her Spouse. The ridicule, shame and slanders cast at her did not deter her, but were rather the rough soil through which the seed of holiness pushed, blossoming into the Lily of the Mohawks. Kateri, through her strong, unyielding love of God, caused many of her tribe to become Christians; she was probably the first native North American to attain such an outstanding degree of holiness.

This is a strange story, told in a simple and heart-warming manner. It will be a work welcomed by the devotees of Kateri and a source of pleasurable and informative reading by those who know little of this Indian girl.

H.M.I.

Papal Documents on Mary. Compiled and arranged by William J. Doherty, C.S.C., and Joseph P. Kelly. Milwaukee, Bruce Publishing Co., 1954. pp. xii, 270. \$4.50.

The most important result to be hoped for from the Marian Year is a greatly increased devotion to Mary. Sincere and fruitful devotion to Mary, however, must be based on solid theological doctrine, otherwise it will degenerate to a mere pious lip-service and will not make the soul more virtuous. Since the divinely appointed teachers of Catholic doctrine are the Popes, we are fortunate to have collected into one volume the most important documents on Mary that have been issued by the Popes in the last hundred years. In these writings the Popes teach us how to be truly devoted to Mary, showing us what to do and what to avoid. They also set an example by their own lives. It is well known, for instance, that St. Pius X lived the consecration to Mary as taught by St. Louis de Montfort; and a careful reading of all these documents will certainly lead the reader to surmise that other Popes did, and do, also.

Dominicans particularly will be pleased to note the many favorable references to the Order (beginning on the second page), to St. Dominic as the propagator of the Rosary, and to St. Thomas.

It seems rather strange that this book has no explanatory introduction or preface. The value of the book would have been greatly increased by giving the sources of both the original documents and the translations. It is unfortunate that this useful book could not be more reasonably priced, so that its distribution might be more general.

M.J.D.

Jesus of Nazareth. By the Most Rev. Hilarin Felder, O.F.M., Cap. Translated by Berchmans Bittle, O.F.M., Cap. Milwaukee, The Bruce Publishing Co., 1953. pp. xii, 353.

Jesus Christ is the "greatest figure in history." It is not surprising that He has also become the most controversial figure in history. Many have come to think of Christ as a complicated personality—a personality defying adequate description. Bishop Felder points out the absurdity of such a position, maintaining that "Whoever takes the genuine records as a guide will recognize the greatest figure in history with ease and certainty." The author has provided such a guide in this genuine historical record of *Jesus of Nazareth*.

The mode of procedure is a very logical one and hence easy to follow. The author takes Christ as He is seen in Scripture and presents Him to us in His two natures, human and divine. First establishing the historical credibility of the Gospels, he then proceeds to the task of outlining the characteristics of Christ which distinguish Him from other men. The sublime qualities and perfections of Christ, the Messianic Mission itself and the divine nature of Christ are well developed in separate sections. The section on the divinity of Christ is especially noteworthy for its clarity.

As this very outline suggests, *Jesus of Nazareth* has a special apologetic value. It is written in a sure, straightforward style, reading at times like a text book. Based on the author's lectures at the University of Freiburg, it will rank with the more scholarly of the popular lives of Christ.

E.B.B.

Father McNabb Reader. Edited by Francis Edward Nugent, with Foreword by Hilary Carpenter, O.P. New York, P. J. Kenedy & Sons, 1954. pp. xiii, 227. \$3.50.

A recent and popular Biography, *Saint in Hyde Park*, portrayed Fr. Vincent McNabb as an unusually effective preacher who was both loved and heckled by his English listeners. Yet his Apostolate was by no means limited to the public-platform.

As a gifted author, he needs no introduction in the British Isles. Yet this new anthology will help American readers to appreciate the literary strength of this extraordinary son of St. Dominic.

To include in this one volume all the best writings of the English Dominican certainly has not been the intention of the editor. On the contrary, Francis Nugent has chosen from hundreds of pamphlets, books, poems and articles which flowed from Fr. McNabb's pen, those selections which clearly mirror the personality behind the pen. And it is this sense that the *Father McNabb Reader* is autobiographical. The

book contains a variety of excellent literature—Essays, Biographies, Retreat Conferences, a Prayer, and Last Letter. Each of the thirty-five selections offers thoughtful readers a crystal-clear view of "God's Happy Warrior" and his sparkling, thought-packed style. Since Fr. McNabb wrote for all men on every level of society, everyone can enjoy and profit from this latest contribution to his writings and life.

D.M.C.

Mary's Part in Our Redemption. By Monsignor Canon George D. Smith, D.D., Ph.D. Revised Edition. New York, P. J. Kenedy & Sons, 1954. pp. 183. \$3.00.

The story of mankind's redemption is a familiar one, but one which is ever in need of further explanation in order that we may fully appreciate its importance. The part played by Mary in this divine event has traditionally aroused the interest of those seeking a greater knowledge of God's mercy and goodness. It is principally with Mary's collateral role, rather than with the actual price of our redemption, paid by Our Lord, that this work is concerned.

This does not mean to exclude entirely the work of Christ in our redemption, for without it Mary's co-redemption cannot be explained. Thus, having treated of the fall of man, his need for redemption, his incapability of self-redemption, and extensively of Christ as the Redeemer, the author turns the major part of his work to the Mother of that Redeemer. From this fundamental dignity of Motherhood, the "secondary and subordinate, though actual and responsible" redemption of mankind by Mary is readily revealed. Her work has been traditionally held as "intrinsically and formally redemptive"—similar to the work of Christ. The talents required by Mary for her part are summed up in her Christlikeness. The intimate, constant union of her will with that of Christ as the head of the Mystical Body highlights her redemptive work. The final sections of the book are devoted to discussion of the relation of the other titles of Mary to that of Co-Redemptrix; Our Mother, the Queen Mother, her "Suppliant Omnipotence," Mediatrix of all Grace, are but a few of those treated.

Each chapter is composed in much the same manner as the entire book. The theological principles are first securely established by extensive quotations from scripture, the councils, the fathers and doctors, and then these principles are applied to the Blessed Mother and her role. Most of the traditional questions that have arisen are adequately treated. The theological terminology often demands close scrutiny by the reader, but in its entirety the book is easily read, and re-readable.

It will be profitable for the reader to note the close parallelism

of the material presented to that "ring of redemption," the Rosary, for it is readily applicable in the recitation of a "redemptive" Rosary.
J.D.L.

Ezechiel. By Dom Hubert Van Zeller. London, Sands & Co. (distributed in the United States by Templegate, Box 963, Springfield, Ill.), 1944. pp. 143. \$2.00.

"Ezechiel connected dem dry bones: now hear the word of the Lord!" The knowledge many people have of this colorful Old Testament figure is limited to his connection with the dry bones of the popular song; and indeed it was a discussion about this part of Ezechiel's prophecy, where he saw the Jewish nation represented as dry, dead bones in the desert, which was the occasion of Dom Van Zeller's decision to write a book about the man.

Fr. Van Zeller's latest work to be made available to the American audience is the story not so much of the prophecy of Ezechiel, but of Ezechiel, the prophet. It brings to life one of the three great prophets (the other two were Jeremias and Daniel) in that turbulent era of Jewish history known as the Babylonian Captivity, in the 6th century, B.C. In this rather short book, Fr. Van Zeller explores the many facets of the character of a prophet who was also priest, poet, and mystic, and shows how his life, judged by human standards, was a "sublime failure." He was despised while living, honored after death, an experience common to prophets and saints.

This book is a good, easily read treatment of a little-known subject, and is to be recommended to all who would like to become acquainted with some of the Old Testament figures in a painless way.

G.A.V.

Guide to the Bible. By the Monks of Maredsous. Translated by Gertrude R. Blumenthal. Springfield, Ill., Templegate, 1953. pp. 92. \$0.85.

"This guide has been written to enable a greater portion of the faithful to read and enjoy and derive more abundant profit from the precious gift of the word of God." These words from the introduction to the *Guide to the Bible* state clearly the goal of the book, which this reviewer thinks will be achieved. This short but valuable guide to the Old and New Testament gives an over-all review of the books of Sacred Scripture. It does this in such a way that the laity should be informed and led to more complete works on the Bible, and to the Bible itself.

It is remarkable that in such a brief work there are introductions to every book in both Testaments. In addition to this the Monks of

Maredsous have included a table of leading dates, a guide to the Bible in general, and a sketch of biblical history from Abraham down to the death of the last Apostle.

For beginners in the study of the Bible this little guide should be a marked asset. They can profit from the suggestions on the parts of the Bible that are easier reading for beginners. It is to be hoped that the book will give impetus to the current interest of the laity in the study of the Scripture, an interest for which our present Holy Father has showed such a great zeal. R.J.C.

The Spirituality of the Old Low Countries. By Stephanus Axters, O.P. Translated from the French by Donald Attwater. London, Blackfriars Publications, 1954. pp. 88.

The Spirituality of the Old Low Countries is a series of conferences given by the author to the Dominican faculties of philosophy and theology at Le Saulchoir in the summer of 1946. Later, because of a marked interest in the writings of the medieval mystics, permission was given to translate the work into English.

The book itself is very brief, but with Fr. Axters, brevity is not a fault. The author begins by summarily considering the early mystics, such as St. Gertrude, Rupert of Deutz, Beatrice of Nazareth, Hadewijch, and others. He then turns his attention to a rather extensive treatment of the spirituality of Bl. John van Ruysbroeck (d. 1381), whose influence may be called the "common denominator" of the spirituality of the old Low-Countries. He concludes by answering affirmatively the disputed question "Is there a Low-Countries spirituality?"

Commendation is due to both Father Axters on his splendid scientific treatise and Donald Attwater for his translation. However, the title may be somewhat misleading, as this is not a book of doctrinal spirituality, but rather a "sketch of the doctrinal development of the Low-Countries spirituality," and therefore, despite the author's plea to the contrary, is in a very real sense a "history." D.F.S.

The Martyrdom of Mary Queen of Scots. By Kieran Mulvey, O.P. London, Blackfriars Publications, 1954. pp. 52.

As far as Elizabethan Catholics were concerned, Mary Stuart died a martyr's death. Yet it would be foolish to assert that the reputation of this controversial figure is hallowed and untarnished. The author of this short work has attempted the reconciliation of these two

opposing points of view in a manner that is noteworthy for its honesty and conciseness.

Through the medium of excerpts from contemporary writings the case for Queen Mary's martyrdom is presented to the reader. Here are presented the feelings of English Catholics on the subject. The calumnies that have blackened her reputation have for too long, maintains the author, been swallowed whole without sufficient investigation of the facts.

In this work, interesting and enlightening as it is, there is no attempt made to force the reader to arrive at a hasty and ill-informed judgment. Rather, it is presented this way: Was Mary Queen of Scots a martyr or a fake? You decide! R.A.F.

St. Bridget of Sweden. By Johannes Jorgensen. Translated by Ingeborg Lund. New York, Longmans, Green & Co., 1954. 2 vols. pp. 568. \$8.50.

The world stands in amazement when a strong personality appears. It finds itself awed by the force of character, the resolve and decision of such a person. When, moreover, this personality is endowed with unusual gifts of grace, the world's awe approaches either incredulity or greater faith.

In 1303 such a person was born in Sweden. Hers was the mission of confounding the incredulous and deepening the faith of Christians in the world of her times. She was Bridget, later to be known as the *mulier fortis*—the "strong woman" portrayed in the Book of Proverbs.

The author has done a masterful work. The qualities of St. Bridget as wife and mother, as widow and foundress of a religious order, are faithfully portrayed. She is not changed to conform to some of the modern standards of femininity; here is a resolute, determined, saintly woman, who feared neither to rebuke her king nor counsel her Pope. Her revelations, for which Bridget is famous, are deftly handled. They do not dominate the biography but are utilized to emphasize the motives for her actions. Needless to say, the extravagant promises recently condemned by the Holy Office, and falsely attributed to St. Bridget, are by no means the genuine revelations which are treated in this book.

Joannes Jorgensen, who gained renown for his biographies of St. Francis of Assisi and St. Catherine of Siena, now offers the life of another great saint, Bridget of Sweden. Her strong personality

stands against the world and declares, "Search your conscience, and see if what I say is not true." G.M.W.

The Practice of the Vows. By Rev. L. Colin, C.S.S.R., translated from the French by Suzanne Rickman. Cork, Ireland, Mercier Press, 1954. pp. 232.

Well aware of the constant temptations with which religious find themselves constantly confronted, and displaying a keen understanding of human nature, Fr. Colin gives us a fine treatment of the religious state and vocation as reflected in the vows of poverty, chastity, and obedience. Despite its title the work is not solely practical, but also speculative and makes both enjoyable and worthwhile reading. After a rather lengthy introduction concerning the religious state, vocations, novitiate, profession, and the three vows, the author systematically proceeds to examine each vow. There are clearly set forth the essential nature of each, its role in the religious life, its adversaries or contrary vices and practices, and the distinctions between the vow itself, the virtue of the vow, and the spirit of it, along with many helpful suggestions to aid its observance. As a fitting conclusion the virtue of perseverance and its application to religious life are examined. Both the vows of poverty and obedience are dealt with at great length and quite accurately. The treatment of the vow of chastity, though a bit brief, will likewise prove valuable to young and old religious alike.

Unfortunately, certain deficiencies should be pointed out. The footnotes are inadequate, with the author's name and sometimes the title of the work the only information usually given; direct quotations are frequently found in the text with no references to substantiate them. Caution is at times needed in interpreting in their proper context absolute statements which are occasionally made and which, if not correctly understood, could lead to unnecessary difficulties. Finally, particular treatments of mortification, humility, and prayer would greatly enhance the book and not be out of its scope. As it is, the author, in giving practical aids for observing the vows, has constant recourse to these topics, yet never gives an adequate exposition of them.

Generally speaking, *The Practice of the Vows* remains definitely worthwhile reading for religious of all groups, be they novices or professed. It has a pleasant and enjoyable style while presenting a clear and systematic delineation of the nature and practice of each of the vows. It can easily be used by novice masters and novice mistresses as a handbook for instruction use. C.B.

Padre Pio. By Malachy Gerard Carroll. Cork, Ireland, The Mercier Press Ltd., 1954. pp. 80.

Padre Pio is a brief but enlightening book. It is the story of a Capuchin priest who has been a source of wonderment for some years.

The secular press has emphasized the extraordinary phenomena associated with Padre Pio. It confines its treatment of him to the spectacular. This book of Malachy Carroll offers us an insight into the virtues surrounding his sacerdotal life. With regard to the exterior phenomena of this priest's life, the author conforms himself to the attitude of the Roman Catholic Church, which alone has the right to judge in these matters. Since the Church has neither affirmed nor denied the supernatural origin of the imprint of the five wounds on the body of Padre Pio, the author likewise suspends his judgment.

The value of this book lies in the reverent familiarity with which the author describes incidents in Padre Pio's life, showing his love for souls. The current which electrifies his labor in God's service is his humility and obedience.

J.M.E.

Life of Dante. By Michele Barbi. Translated and Edited by Paul G. Rug-giers. Berkeley and Los Angeles, University of California Press, 1954. pp. x, 132. \$3.00.

Dante Alighieri was a genius. Of this there has never been any doubt. Yet, although born a genius, he nevertheless was shaped by the world in which he lived. Michele Barbi's work is an introduction to the genius that was Dante and to the world in which he lived and wrote. The book is not, nor does it pretend to be, an exhaustive research. Rather its purpose is to acquaint one with the great poet, sketching his life and times and giving a general interpretation of his works. Thus the work is divided into three main parts which treat of: 1) The Life of Dante Alighieri; 2) The Minor Works; 3) The Divine Comedy; and a concluding section treating of The Reputation and Study of Dante.

A product of his age, the poet nevertheless transcended his age. He lived in the 13th, called the greatest of centuries, and was its supreme poet. What St. Thomas Aquinas was to theology, that Dante was to poetry. He effectually summed up in himself all the greatness of the 13th century and "enshrined its thoughts in undying verse for all future generations." His greatest work, *The Divine Comedy*, was hung upon the frame of Scholastic philosophy and has been called by very many critics, and not without just reason, the *Summa Theologiae* of St. Thomas of Aquin in verse.

M. Barbi's treatment of Dante's life is compact and accurate,

qualities which characterize the whole of this splendid work. The poet's political allegiances are discussed and weighed, a task necessary for an understanding of many of the statements made in *The Comedy*. The translator, Mr. Ruggiers, has compiled an excellent section containing notes on various references made in the text. This section is especially valuable from an historical viewpoint. A fine explanation of the important Guelph and Ghibelline (of which Dante was an adherent) factions is given, which is necessary so that the reader may understand Dante's views on the source of political power of rulers.

The sections on "Dante in His Poem" and "Dante's Genius" are perfect summaries, if such be possible, of the man, his influence and his work. The final section of the book consists in studies of the reputation of Dante considered down through the ages, an enlightening chapter showing the ever fresh popularity of this Italian master.

The Life of Dante is most enthusiastically recommended to the general reader as one of the finest introductory studies of the poet in English. It will be of use to the student of Dante also, because it employs the most modern findings of critical research into the life and works of this amazing man.

T.K.

The Divine Comedy. By Dante Alighieri. New prose translation by H. R. Huse. New York, Rinehart & Co., 1954. pp. 492. \$.95.

Today, the bibliography on Dante exceeds even that on Shakespeare. In seventy years the Florentine has attained a stellar position in American literary circles. He became the favorite subject of Longfellow and the great New England school; Liberals, Protestants and Socialists have adopted him as their patron. Yet Dante is a Catholic. Indeed, no other Catholic writer of profane literature has ever had such eminence. For this reason Pope Benedict XV saw fit to issue an encyclical on Dante in 1921 in which the Pontiff points out "Those who see in him (Dante) not the poet of Christianity, but the author of a religiously colored artistic fable, merely succeed in destroying Dante's chief title to fame."

Rinehart Editions has produced a translation which makes the *Comedia* available to all. The book contains an introduction, which is excellent for the most part, the text and an explanatory glossary. The translation itself is prose, usually literal and well done. Many additions are given in brackets to explain references for the beginner. Unfortunately, the commentary dispersed throughout the text is not as satisfactory. While it does give an inkling of the tremendous depth of the poem, remarks are interspersed which are not particularly Catholic. The reader need not follow it too closely.

This book is well worth its price. If a translation must be used in literature courses, a better can hardly be found for general use. However, we suggest that the entire encyclical of Benedict XV be read before one tackles the text itself. In this way, the reader will be able truly to appreciate the "Christian Poet." G.E.B.

Under My Hat. By Joseph A. Breig. New York, McMullen Books, Inc., 1954. pp. 180. \$2.50.

Joseph Breig, in his ingenious book of essays entitled *Under My Hat*, has captured on the printed page the lives of our fellow human beings. The author brings to us in a pleasing style the loves, desires, dislikes, idiosyncrasies, ambitions—in a word the whole gamut of human emotions experienced by all humanity. Moreover, he accomplishes this with people as the actors and God as the Master Director.

In his essays, the wisdom of the faith is displayed in a disarmingly simple manner. Plain common sense lays bare the intellectual traps into which a false, complex intellectualism has led modern man. A good example of this is had in the first essay wherein a man declares himself to be a complete atheist and confidently awaits the attempts to convert him and to prove the existence of God. Instead he is asked by the Monk, "Can you prove it? . . . If this is all nonsense, I want to know it. . . Surely you have proofs, sir!"

The author has captured under his hat human nature with its perfections and its imperfections and our hats are off to him for the sharing of this knowledge. Today in the field of modern literature top-quality essays are rather scarce. *Under My Hat* deserves to be placed in this select category. J.G.C.

The Negro and the Schools. By Harry S. Ashmore. Chapel Hill, N. C., The University of North Carolina Press, 1954. pp. 239. \$2.75 (cloth), 1.50 (paper).

In the midst of the problems that absorb the attention of the statesmen of America, the negro and the school system has been the first to be solved. The Supreme Court handed down its historic decision on the 17th of May, 1954. Segregation in our schools throughout the nation had officially come to an end, closing another era in American history.

The Negro and The Schools is a work of unusual scholarship. Forty scholars or more have toiled to bring the objective facts of this complex problem to an honest appraisal. Their accomplishment brings to the devotees of humanitarianism and to those of education a volume of great worth. They have constructed the study into two major

parts combining the sociological data with the statistical facts. The first part deals with bi-racial education in the U.S. The ramifications of the Supreme Court decision have been amply pointed out as well as the forces which have brought about this decision. The patterns of society that gave birth to and nurtured segregation are well demonstrated, together with the trends that have been fostering integration. The second part is an exhaustive set of figures and charts that narrate their own story and confirm the previous part. There is appended to this section the Supreme Court documents of May 17th, 1954. There is much to recommend *The Negro and The Schools*. J.McC.

Roads to Rome. Edited by John A. O'Brien. New York, The Macmillan Company, 1954. pp. 224. \$3.50.

The story of a conversion will always make interesting reading, because it is the history of a soul's search for and finding of God. Few men can resist the desire to know what begins this quest for the truth that leads a man to God. The accounts of the convert's apparent stumbling onto divine truth is of singular assistance for those whose story is yet to be written. These stories not only show forth the splendor of finding Christ, but also offer a warm and human description of this search.

This book is one of several edited by Father O'Brien on conversion. In this volume he has published the stories of sixteen famous converts. Three of them, "Why I Believe in God," "I Found Sanctuary," and "A Scientist Finds God" are reprints from other sources. Nevertheless, they are of such a quality that they retain their forcefulness in a second reading. Every profession is represented in these pages: the ministry, medicine, military, law, and literature; and with the exception of one, all the writers have achieved renown in contemporary society.

This book is proof that the grace of God is ever at work, and that no man who seeks his Father will ever be rebuffed as a stranger. It will be a means of encouragement for those who seek God, and a source of rejoicing for those who have found Him. G.W.

Bishop Healy: Beloved Outcast. By Albert S. Foley, S.J. New York, Farrar, Strauss and Young, 1954. pp. 243. \$3.50.

The story of a great priest whose life has become a legend, this book concerns the life of the second Bishop of Portland, Maine. Well-written, liberally interspersed with anecdotes, and making use of rich primary sources, the story moves smoothly and is a joy to read. It is the story of a kind and gentle man, the "Bishop of the children" and

of the poor, whose memory is still freshly green a half-century after his death. It was written in answer to the question: Why cannot a negro priest become a bishop? The answer is of course that he can and has; it is not ancestry but a man's works and the needs of the people which are the determining factors.

Yet it is precisely that this work is primarily a social study which causes certain regrets. Bishop Healy's claim on the memory of American Catholics, and indeed on those of his own state, should not be made to rest principally on the fact that his mother was a mulatto. If his work at the Third Plenary Council of Baltimore is what the author intimates, it deserves more than a couple of pages. Again, the quietly executed welding of the Franco-American and Irish elements into a homogenous whole by a New England bishop is no small achievement to be dismissed in a passing sentence.

This is all the more unfortunate in the present instance where Fr. Foley is the first man to have complete access to the extant personal and official sources. He is to be commended for his zeal in research which has cleared away much of the obscurity surrounding this legendary character. But the casting of the work as a social study necessarily has produced a certain distortion in the portrait, for there is lacking the whole picture of the man due to the absence of a more definitive biography, which conceivably may never appear.

These regrets aside, the present book is recommended to all students of the history of nineteenth-century Catholic America, and to all lovers of the lives of exemplary Catholics. A.M.W.

Opuscula Theologica S. Thomae Aquinatis. General editor: Raymond A. Verardo, O.P. Turin, Italy, Marietti, 1954. Two volumes. pp. xvii, 531 and xi, 441.

Opuscula Philosophica S. Thomae Aquinatis. Edited by Raymond M. Spiazzi, O.P. Turin, Marietti, 1954. pp. xxxi, 379.

All students of the works of the Angelic Doctor owe a deep debt of gratitude to the Italian publishing house of Marietti for their useful and convenient manual editions of the works of St. Thomas. Many of his works have already been published by this company in recent years; and they have now added three valuable books to that nearly completed list. This edition of the *Opuscula* is similar in format to the earlier works of this series.

Father Spiazzi gives a lengthy and scholarly discussion of the importance, origin, and authenticity of the *Opuscula*, especially those of a philosophic nature; and then discusses the time of their authorship. Father Verardo limits his general introduction principally to

the question of the chronology of the life and works of Saint Thomas.

Before each of these minor works a special introduction and bibliography have been given. Adequate indices (analytic, synthetic, biblical, and authorities cited) have been given at the end of each volume.

These books deserve a place in libraries and on the shelves of all serious students of the doctrine of the Angelic Doctor. The second volume of the theological *opuscula* deserves an even wider distribution. This contains those works of St. Thomas that fall under the title *De Re Spirituali*, such as the explanation of the Creed, the Our Father, the Hail Mary, etc. This book might well serve as a rich source for sermon material or for more formal instruction in the spiritual life.

J.M.H.

BRIEF REVIEWS

Through Him and With Him and In Him is a compilation of retreat conferences, each concerned with Christ in the Eucharist. Different aspects of the Christian life are treated in relation to the Blessed Sacrament. Each chapter contains the simple expression of the sublime truths of faith. It is not as though these truths were unknown to us, but the direct, sincere style of Father Venantius somehow makes them more of a reality. The familiar, friendly terms with which devotion to the Eucharistic King is described makes the reader feel the warmth of friendship with Christ. The book is an excellent accompaniment for a private retreat. The reading of it will certainly stir up a renewed devotion to the Blessed Sacrament. (By Venantius Buessing, O.F.M., Cap. Foreward by Most Rev. James L. Connolly, D.D. New York, Joseph F. Wagner, Inc., 1954. pp. x, 348. \$3.50.)

The Fifteen Saturdays of the Rosary and the Five First Saturdays of Reparation will provide abundant and fruitful matter for meditation on the mysteries of the Rosary. Furthermore, everyone can be sure to profit spiritually by venerating Our Lady with her two recommended devotions of the fifteen Saturdays preceding Rosary Sunday, and the Fatima Saturdays. For each mystery of the Rosary there are given rather extensive quotations from Sacred Scripture, brief prayers based on the mystery for before and after Communion, and practical applications of a pertinent virtue, as exemplified in the life of a Dominican saint. This booklet will not only help one to recite the Rosary more devoutly, but also, and most important of all, to live it daily. (Summit, N.J., The Dominican Nuns, Rosary Shrine. pp. 40)

The Seminary Rule. A clear insight into the problems of the

seminarian—a delightfully fresh and readable style—these are the qualities which enable Father Thomas Dubay, S.M. to present the relatively unromantic subject of the seminarian's rule in a manner that at once instructs and interests. What is especially noteworthy in this book is that it disdains the hazy realm of generalization, preferring rather to treat in a frank and pointed way many of the individual rules that govern the seminarian's daily living (the treatment of spiritual exercises is especially rewarding). It is no overstatement to say that the author has achieved in an eminent degree the purpose which he had in view in writing this book, namely "to explain for priestly candidates why and how their seminary rule can be for them a tremendously powerful means for their own sanctification, the salvation of immortal souls, and the reconstruction of a God-centered world." (Westminster, Maryland, Newman Press, 1954. pp. 146. \$2.75).

When they consider the number of spiritual books written for priests or religious, some of the laity are likely to think that they are being neglected when it comes to the business of sanctity. To prove that they are wrong, Father Robert Nash, S.J., no newcomer as an author, has written a book to help the sincere Catholic advance in the tremendously important matter of prayer and union with God. Adhering closely to the Ignation method, Father Nash gives forty-four fully developed meditations. Those who prefer a highly organized aid to mental prayer will find *The Layman at His Prie Dieu* a welcome book. (Westminster, Maryland, The Newman Press, 1954. pp. xvi, 309. \$3.75.)

Evening Mass delineates the spirit in which the Holy Father's apostolic constitution "Christus Dominus" should be accepted by the Church Militant. Many reasons are given by Father Ellard why the faithful should be appreciative of the Church's recent legislation. The author urges Catholics to participate more frequently and more devoutly at the Holy Sacrifice, for it is not sufficient that the hours of the Eucharistic Sacrifice be changed, but men's hearts must be reverently disposed to avail themselves of this blessed gift. Included in the book is the text of the Holy Father's message and the accompanying instruction of the Holy Office. (By Gerald Ellard, S.J. Collegeville, Minnesota. The Liturgical Press, 1954. pp. 90. \$2.00.)

The Joys, Sorrows and Glories of the Rosary. Books containing meditations on Mary's Rosary are numerous but this one is worthy of special note because of its dependence on the text of Holy Scripture. Each of the fifteen sections does little more than retell the scriptural story, but they supplement and expand the terse Gospel account.

A small book, convenient to carry, it presents effectively and simply the best source of material for meditation—the revealed word of God in Holy Scripture. (By Raphael Groshoff, C.P. St. Meinrad, Indiana, A Grail Publication, 1954. pp. 173. \$1.00.)

The story of St. Maria Goretti is simple and charming in itself. Unfortunately, the retelling of it in *Teen-Ager's Saint* is unimaginative, and at times its grammar and sentence-structure leave much to be desired. However, for those who have not read a life of Maria, especially teen-agers, it might serve to whet the appetite and to sharpen the interest in the greatest heroine of this century. (By Monsignor James Morelli. Edited by William Peil. St. Meinrad, Indiana. Grail Publications, 1954. pp. 84. \$2.00.)

The *Our Lady Color Book Series* is a happy combination of words and pictures. There are ten of these fine little books that give simple pictures for children to color with crayons or water colors, and have a well-written description of some of Our Lady's apparitions. Some of these, such as the appearances at Lourdes and Fatima are familiar to all; others, such as the appearances at Pontmain, Beauregard, or Banneux, may be unknown to most. The text may be a little advanced for the age group interested in color books, but that problem can be solved by help from parents or teachers. (Text by Mary Fabyan Windeatt. Illustrated by Gedge Harmon. St. Meinrad, Indiana, The Grail Publications, 1954. pp. 32 each. \$0.25 each.)

An eighteenth century Franciscan, St. Leonard of Port Maurice, found time in the midst of his apostolic labors to write a small book, *The Hidden Treasure*. In it he exhorts the faithful to a greater devotion to the Holy Sacrifice of the Mass. In a simple and direct manner, he reminds us of the value of the Mass and gives practical suggestions towards a more fruitful attendance. His work, the size of a prayer book, is filled with examples popular in the spiritual books of that period. The book was first edited for an American audience about the end of the last century, and its reprinting by the Academy Library Guild makes it again available to the reading public. (Fresno, California, pp. 249. \$1.50.)

A Commentary on the New Little Office will prove helpful in drawing "more light and grace and comfort" from this Office for all those who, because of obligation or simply from devotion, recite this Office. Father Kugler treats each of the Hours in order, giving in an introductory paragraph the origin and symbolism of each Hour. The Psalms are given in English and Latin, according to the new translation of the Psalter, with a commentary on the Psalm as a whole and then upon each verse. After each Psalm is appended a reflection upon

it. In the notes references are made to the Old and New Testament; selections from the Bible amplifying the more important references are placed in an appendix.

It should be noted that this is more a commentary on the Psalms and Canticles rather than on the entire Little Office. Also, this is a commentary for the Office according to the Roman rite, which differs from that according to the Dominican rite not only in the number of Nocturnes but also in the various Psalms of which each Hour is composed. (Annotated with Reflections by John J. Kugler, S.D.B. Paterson, N.J., Salesiana Publishers, 1953. pp. xiv, 95.)

When one is speaking of a friend, effort is made so to portray his fine qualities as to captivate and inflame the hearts of the listeners. *The Challenge* is a character study of St. Dominic Savio, the model and ideal for young boys. Unfortunately it leaves something to be desired. Teen-age boys would rather *see* that Dominic was truly a "normal" boy than have it pointed out to them. Also, the poor choice of words, faulty grammatical construction and a moralizing tendency detract from the book. However, it is informative and will serve to acquaint one with this modern spiritual hero. (By Daniel Higgins. Paterson, N.J., Salesiana Publishers, 1954. pp. x, 128.)

BOOKS AND PAMPHLETS RECEIVED

- A DICTIONARY OF LINGUISTICS. By Mario A. Pei and Frank Gaynor. New York. Philosophical Library, 1954. pp. 238. \$6.00.
- AN EASY WAY TO WIN SOULS. By Rev. John A. O'Brien. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 15.
- EDUCATION: TRUE AND FALSE. By F. A. Houck. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 23.
- ESCOTO EL DOCTOR SUTIL. By Fr. Philotheus Boehner. Jalisco, Mexico. Editado en Guadalajara, 1954. pp. 174.
- FAMILY ADVENT CUSTOMS. By Helen McLoughlin, Collegeville, Minnesota. The Liturgical Press, 1954. pp. 36. \$15.
- HELLO, BLESSED MOTHER! By Rosemarian Staudacher. St. Meinrad, Indiana, Grail Publication, 1954. pp. 44. \$15.
- THE LORD MY LIGHT. By Joseph Rickaby, S.J. Westminster, Maryland. The Newman Press, pp. viii, 248. \$3.50.
- THE MEANING OF FATIMA. By John Mathias Haffert, Huntington, Indiana. Our Sunday Visitor Press, pp. 12.
- MEMORIES IN MY BLINDNESS. By Most Rev. Richard Pittini. Paterson, New Jersey. Salesiana Publishers, 1952. pp. xiv, 116.
- NEVER ALONE. By Joan Roberts. New York. McMullen Books, Inc., 1954. pp. v, 204. \$3.00.
- OPEN LETTER TO A FALLEN-AWAY CATHOLIC. By Rev. Roger L. Vossberg. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 13.
- AN OPEN LETTER TO FRIENDS IN DANGER. By Rev. Roger L. Vossberg. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 8.
- THE PAINTED MEN. By T. C. Lethbridge. New York, The Philosophical Library, 1954. pp. 207. \$6.00.
- POETS AND MYSTICS. By E. I. Watkin. New York. Sheed and Ward.
- PRAYERS TO OUR LADY. By John A. O'Brien. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 19.
- THE PRIESTHOOD AND EDUCATION. By Rev. F. A. Houck. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 32.
- THE QUEENSHIP OF MARY MOST HOLY. By James E. Sherman, S.T.D. St. Meinrad, Indiana. Grail Publication, 1954. pp. 46. \$15.
- SCHOOLTEACHER AND SAINT. By Pascal P. Parente. St. Meinrad, Indiana. Grail Publication, 1954. pp. iv, 170. \$3.00.
- THE SCOURGE OF THE SWASTIKA. By Lord Russell of Liverpool. New York. Philosophical Library, 1954. pp. xii, 259. \$4.50.
- THE SMALLEST ALTAR BOY. By Russell Collinge. St. Paul, Minnesota. Catechetical Guild, 1954. \$10.
- THE STORY OF ABELARD'S ADVERSITIES. J. T. Muckle. Toronto, Canada. The Pontifical Institute of Mediaeval Studies, 1954. pp. 70.
- SUNDAY MANNERS. Photos by H. Armstrong Roberts. St. Paul, Minnesota. Catechetical Guild, 1954. \$10.
- WORKS OF CHARITY FOR VINCENTIANS. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 8.
- YOU ARE NOT YOUR OWN. By Dennis J. Geaney, O.S.A. Chicago, Illinois. Fides Publishers, 1954. pp. x, 178. \$3.25.



ST. JOSEPH PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to Bro. Matthew Kelly, O.P., on the death of his mother; to the Rev. E. A. McDermott, O.P., on the death of his sister; and to the Rev. F. N. Reynolds, O.P., and to the Rev. J. M. Killian, O.P., on the death of their brothers.

At St. Stephen's Priory, Dover, Mass., on August 15, 1954, the **VESTITION AND** following brothers received the habit from the Very Rev. C. W. **PROFESSION** Burke, O.P., Prior: Columban Hynes, Arthur Bernardin, Boniface Murphy, Sebastian Gonzalez, Paul Chen, Thomas LeFort, Andrew McGowan, Leo Lederer, Edward Lagasse, John Vienny Becker, Augustine Evans, Gregory DiGioria, Ambrose McAllister, Richard Davies, Cletus McCarthy, Nicholas Gustafson, Anselm Egan, Walter McGuire, Bernardine Dyer, Gerald Morin, Alphonsus Laperena.

The next day the following brothers made their Simple Profession: Mark Calandrella, Denis Riley, Raymond Vandergrift, John Burke, Aquinas Clifford, Michael Werner, Peter O'Sullivan, Charles Duffy, Ignatius Cataudo, Martin Zayas, Christopher Johnson, Norbert Burkley, Bonaventure Mattarazzo, Henry Camacho, Jordan O'Donnell, Bertrand McCarthy, Justin Cunningham, Gabriel McCaffrey, David Folsey, Reginald Durbin, Xavier McLoughlin, Damian Myett, Linus Dolan, Ferrer Halligan, Jerome Kennedy, Chrysostom McVey, Innocent LaFemina, Marcellus Coskren, Aedan Campbell.

On September 15, in the Chapel of the House of Studies, Washington, D. C., the Very Rev. W. M. Conlon, O.P., Prior, received the Solemn Profession of Bro. Bonaventure Schepers. Bros. Thomas Donoghue and Hyacinth Maguire made their Solemn Profession on Sept. 18.

The following day, Sept. 19, the Very Rev. W. M. Conlon, O.P., clothed Bros. David Scarlett and Denis Swan with the habit of the laybrother.

ORDINATIONS At the National Shrine of the Immaculate Conception, the Most Rev. Bryan McEntegart, D.D., Rector of Catholic University, administered First Tonsure on Sept. 26, and the Minor Orders on Sept. 27, to the following students: Brothers Bonaventure Schepers, Paul Geary, Leo Slanina, Daniel Cassidy, Francis Fontanez, Andrew Newman, John Dominic Logan, Aloysius Butler, Fabian Sheehy, Anthony Vanderhaar, Clement Boulet, Thomas Donoghue, and Hyacinth Maguire.

On Sept. 28, at the Shrine, the Most Rev. J. M. McNamara, D.D., Auxiliary Bishop of Washington, conferred the Sub-Diaconate on the following students: Brothers Dominic Keating, Gabriel Westfall, Linus Walker, Raymond Corr, Jerome McCann, Ferrer Arnold, Declan Kane, Damian Lee, Charles Burke, Martin Egan, Jordan Ertle, Ignatius Beatty, Boniface Perz, Norbert McPaul, Edward Keefer, Justin Hennessey, Reginald Peterson, Aedan McKeon, Adrian Wade, and Michael Jelly.

Bishop McNamara returned on the following day to confer the Diaconate on the following students: Brothers Theodore Hall, Luke Turon, Bernard St. George, Philip Fitzsimmons, Bertrand Boland, Terence Quinn, George Westwater, Louis Every, Eric Bond, Pius Tefft, Matthew Donahue, Regis Ryan, Cornelius Garry, Timothy Kelleher, Ambrose Fleck, Eugene Bondi, John Shanley, Gerard Curley, Gerald Christian, and Walter Heath.

SILVER ANNIVERSARY

The Fathers and Brothers of the Province extend their congratulations to Bro. John Santoro, O.P., who celebrated the twenty-fifth anniversary of his Profession as a laybrother on October 10. A Solemn High Mass was sung in his honor in the Chapel of the House of Studies, Washington, D. C.

MARIAN ACTIVITIES

During this year dedicated to Our Blessed Mother, the Fathers of the Province have been very active in contributing their share to the ever growing field of Mariology. Particularly outstanding among our Fathers is Father Urban Mullaney, O.P., Professor of Dogmatic Theology, House of Studies, Washington, D. C., who is now recognized in this country as one of the foremost authorities on Our Lady. He has written many excellent articles on all aspects of Mariology which have found their way into such periodicals as the Thomist, the American Ecclesiastical Review, and Our Lady's Digest. In recent months Father Mullaney has been invited to deliver papers at many important Marian convocations and celebrations. He read a paper at the International Marian Conference held at Notre Dame University on July 1. On the Feast of the Holy Rosary he delivered another Mariological paper before the Marian convocation held at Rosary College, River Forest, Ill., and during the same month a paper written by him was read at the International Mariological Congress held in Rome. Again on Nov. 16, Father Mullaney was honored to present a paper at the Marian Convocation which was under the auspices of the Catholic University of America, in Washington, D.C. He also lectured on Our Lady at George Washington University, Washington, D. C., Bellarmine College, Louisville, Ky., Manhattan College, New York, Dunbarton College, Washington, D. C., and at many other gatherings.

Father Mark Heath, O.P., and Father John Dittoe, O.P., are conducting a course on the Theology of the Blessed Virgin Mary at the Lucy Eaton Smith, Dominican Sisters, Philadelphia, Penn.

Father Ferrer Smith, O.P., Professor of Moral Theology, House of Studies in Washington, D. C., recently delivered a paper on the Immaculate Conception at the Marian Year Celebration held at Notre Dame University, in November. He also spoke before the National Laywomen Retreat Conference, held at Dayton University, Ohio, on Sept. 25. On the Feast of the Immaculate Conception Father Smith was the main speaker at the Marian Celebration held at Mt. St. Agnes College, Baltimore, Md.

Father W. A. McLoughlin, O.P., has written an excellent book on Our Lady. Published this year, *The Holy Years of Mary* is as one reviewer stated, "a clear example of sober scholarship in the biblical field in the service of both theology and devotion."

The Most Rev. T. S. McDermott, O.P., Vicar General of the APPOINTMENTS Order, has announced the appointment of the Most Rev. T. M. AND ELECTIONS Smith, O.P., as Procurator General of the Dominican Order. Father Smith, now in Rome, succeeds the late Most Rev. P. A. Skehan,

O.P., whose untimely death on August 5, 1954 left vacant the post of Procurator General of the Order which he so successfully filled for nearly eight years.

The Vicar General of the Order has appointed the Most Rev. E. M. Hanley, O.P., as Vicar General of the Vicariate of Japan. Father Hanley succeeds the Most Rev. Peter O'Brien, O.P., former Provincial of St. Albert's Province.

The office of the Provincial has announced the election for a second term of the Very Rev. C. A. Musselman, O.P., as Prior of St. Rose Priory, Springfield, Ky. The postulations of the Very Rev. G. D. Marrin, O.P., as Prior of St. Vincent Ferrer Priory, New York, and of the Very Rev. V. R. Burnell, O.P., as Prior of St. Mary's Priory, New Haven, Conn., have also been announced.

Courses of Theology for the Layman are being conducted at the ANNOUNCEMENTS following centers: In Boston and Providence, by the Fathers of Providence College; at Trinity College in Washington, D. C., by the Fathers of the House of Studies; Father Paul Farrell, O.P., is conducting a course in New York City; in South Bend, Ind., by the Dominican Fathers teaching at Notre Dame University; in Springfield and at Nazareth College in Louisville, Ky., by the Fathers of St. Rose; in Columbus, Zanesville, and Cleveland, Ohio, by the Fathers from St. Joseph's Priory.

The Fathers of the House of Studies in Washington, D. C., are conducting courses of Theology for the Notre Dame Sisters in Brooklyn, Philadelphia, Baltimore, and Washington. They are also giving courses in Mariology for the Ursuline Sisters of Washington and Wilmington, Delaware.

At the invitation of the Most Rev. T. S. McDermott, O.P., Vicar General of the Order, the Catholic Biblical Association of America will hold its annual meeting at Providence College, Providence, Rhode Island, in August, 1955.

Father R. T. A. Collins, O.P., Professor of Sacred Scripture at the House of Studies, Washington, D. C., was elected Vice-President of the Association at the meeting held this year at Perryville, Missouri.

The Very Rev. C. W. Burke, O.P., Prior of St. Stephen's Priory, DEDICATIONS Dover, Mass., invited Archbishop Cushing of Boston, to officiate at the dedication of an outdoor shrine at the priory in honor of Our Lady of Fatima. The carved marble statuary depicting the Fatima group was given to the Priory as a memorial to the late Rev. Joseph J. Keenan, first pastor of St. Elizabeth's Church, Milton, by the late priest's family.

The Most Rev. William L. Adrian, D.D., Bishop of Nashville, on Oct. 18, dedicated the new St. Mary's parochial school at the Dominican parish in Johnson City, Tenn. The Rev. M. A. Snider, O.P., pastor of St. Mary's Church, invited the Bishop to celebrate the Mass in honor of the dedication which was followed by a sermon given by the Very Rev. T. C. Nagle, O.P., Sub-Prior of the House of Studies, Washington, D. C.

HOLY NAME PROVINCE

Holy Name Province recently suffered the loss of two of its pioneer NECROLOGY priests, the Rev. Augustine W. Netterville, O.P., who died at St. Mary's Hospital, San Francisco, September 2, and the Rev. Humbert H. Kelly, O.P., who died at Vallejo, September 28.

Father Netterville was born in San Francisco, Sept. 1, 1866. Received into the Order in 1884, he was ordained on Sept. 20, 1890.

Father Kelly was born in San Francisco, March 9, 1878, made his profession in 1896, and was ordained on June 25, 1902.

The Solemn Requiem Masses were celebrated by the Very Rev. Joseph Fulton, O.P., Provincial, in St. Dominic's Church, San Francisco. Ministers for Father Netterville's Mass were: the Very Rev. Peter Curran, O.P., Deacon, and the Very Rev. Aquinas Duffner, O.P., Sub-deacon; the Very Rev. Patrick J. Kelly, O.P., preached the sermon. The Rev. Bertrand Moore, O.P., and the Rev. Felix Cassidy, O.P., were the Deacon and Sub-deacon, respectively, for Father Kelly's Mass; the Very Rev. Augustine Naselli, O.P., was the preacher.

Interment was in the Dominican Cemetery, Benicia, California.

ORDINATIONS On Sept. 19, at St. Patrick's Major Seminary, Menlo Park, the Most Rev. Hugh A. Donohoe, D.D., Auxiliary Bishop of San Francisco, ordained the following Brothers to the Diaconate: Jerome Phillips, Philip O'Donnell, Chrysostom Raftery, Hilary Martin, Basil Lamb, Richard Farmer, Gregory Moore; to the Sub-Diaconate: Peter Martyr West, Barnabas Berigan, Urban Goss, Boniface Schmitt, Edward O'Connor, Malachy Cumiskey, Henry Hohman, Damian Girard; to the Orders of Porter and Lector: Fidelis Lopez, Christopher Fritter, Blase Schauer, Joachim Miller, Damien Roach, Timothy McCarthy.

VISITORS The annual Rosary Sunday Procession at St. Dominic's Church, San Francisco, was attended by two distinguished visitors to the Province, the Most Rev. Candido Penso, O.P., Prelate Nullius of Bananal, Brazil, who acted as Celebrant for the Procession and Benediction, and the Very Rev. A. Tindal-Atkinson, O.P., English socius to the late Master General, who preached the annual Rosary Novena and gave the Papal Blessing.

ARRIVALS The teaching staff has been increased this year by the appointment of the Rev. Kevin E. Carr, O.P., S.T.Lr., of St. Joseph's Province, as professor of theology at the House of Studies and at Mercy College, Burlingame.

Three student priests from the Province of Spain arrived this Fall at St. Albert's College to continue their studies: the Rev. Fathers Fernando Iglesias, O.P., Primitivo Santamaria, O.P., and Jesus Madariaga, O.P.

Nine more theologians from St. Albert's Province also arrived this September to pursue their studies in California: the Rev. Brothers Peter Martyr West, Barnabas Berigan, Urban Goss, Boniface Schmitt, Edward O'Connor, Malachy Cumiskey, Henry Hohman, Joachim Miller, and Daniel Roach.

DEPARTURES After spending eight years in California as a student and then as a lector in the House of Studies, the Rev. Raphael Vela, O.P., was recalled to Rome this Fall by his Provincial to undertake work in his native Italy.

A member of this Province has also been assigned to Rome; the Rev. Cyril Burns, O.P., is attending the Novice Master's school at Santa Sabina.

Brothers Pius Rummel, Paul Scanlon, and Bruno Gibson have been sent to the Dominican House of Studies at River Forest to continue their studies.

ELECTION The Very Rev. Augustine Naselli, O.P., has been elected Prior of St. Dominic's Convent in San Francisco.

PROFESSION AND RECEPTION The Very Rev. Peter Curran, O.P., Prior of the Novitiate at Ross, received the simple profession of the following Brothers: on August 15, Augustine Haggerty, Stephen Weathers, John Flannery; on August 28, Bruno Gibson; on September 15, Cyril Harney.

Father Curran also invested the following Novices: on Sept. 14, Brothers Martin Giannini, Paschal Rosensteel, Michael Madsen, Jordan Hill; on September 28, Brothers Kevin Girard, Edmund Wheeler; on October 4, Brother Gregory Leaertz.

ST. ALBERT'S PROVINCE

SYMPATHY The Fathers and Brothers of the Province extend their prayers and sympathy to Bro. Augustine Asselin, O.P., on the death of his father.

VESTITION After a ten-day retreat, the following young men received the habit of the Order from the Very Rev. T. G. Kinsella, O.P., at St. Peter Martyr Priory, Winona, Minn., August 27, 1954: Brothers Justin McCaffrey, Cajetan Fiore, Angelus Boyd, Anselm Heywood, Mark Leuer, Alan Burns, David Daniel, Leonard Ahern, Ronald Muriello, Carl Schaub, Albert Schleich, Robert Meresicky, Neal McDermott, Cornelius Saunders, Antoninus Kilroy, Conrad McElroy, Ambrose Martin, Martin McCormick, Julian Sustrick, Thomas Aquinas Drews, and Theophane Morton.

PROFESSIONS The Very Rev. T. G. Kinsella, O.P., received the profession of simple vows of the following novices at St. Peter Martyr Priory, August 31: Brothers Kenneth Hodgson, Valerian Thomas, Donald Pikell, Mel Casey, Innocent Hartmann, Lambert Trutter, Fidelis Walker, Justus Pokrzewinski, Bede Jagoe, Roger Alcorn, Honorius Hunter, Hubert Riley, Marcellus Rooney, Casimir Krisinski, Benjamin Russell, Pius Stenger, Linus Up de Graff, Brian O'Riley, Dalmatius Madden, Wilfrid Leuer, Theodore Trimble, Raphael Rearden, Kieran Redmond, Athanasius Moran, Quinten Moriarity, Declan Keating, and Paulinus Counahan. Bro. Harold Ostdiek made his profession on Sept. 28, and Bro. Alfred Gorton on Oct. 2.

At St. Rose Priory, Dubuque, Iowa, on Aug. 31, the Very Rev. J. J. McDonald, O.P., Subprior, received the solemn profession or renewal of simple vows of Brothers Nicholas Thielen, James Cleary, Joachim Miller, Vincent Bryce, Daniel Roach, William Bernacki, Samuel Clift, Ignatius Campbell, Ceslaus Krenzke, Gilbert Roxburgh, Isidore Metzger, Walter O'Connell, Stanislaus Gorski, Cletus Wessels, Nathanael Keeley, Colum Daley, Alexander Moore, and Paul MacLeay. Father McDonald received the solemn profession of Bro. Reginald Doherty on Sept. 1, of Bro. Hugh Wreisner on Sept. 3, and of Bro. Victor La Motte on Sept. 5. The Very Rev. A. J. Driscoll, O.P., Prior, received the solemn profession of Bro. Sylvester MacNutt on Sept. 10, of Bros. Celestine Walsh and Terence Holachek on Sept. 19, of Bro. Humbert Crilly on Sept. 27, of Bros. Ephrem Marieb and Lawrence Mueller on Sept. 30, of Bro. Adrian Swanke on Oct. 12, and the renewal of simple vows by Bro. Callistus Bradley, laybrother, on Oct. 3.

On Sept. 3, Bro. Michael Murphy, first year theologian, renewed his simple profession of vows to the Very Rev. G. R. Joubert, O.P., at the Dominican House of Studies, River Forest, Ill.

APPOINTMENTS The following superiors have been appointed: the Rev. B. J. McMullen, O.P., pastor of St. Dominic's parish, New Orleans, La.; the Rev. W. P. Roney, O.P., pastor of St. John Chrysostom, Canton, S. D.; the Rev. H. A. Hall, O.P., pastor of St. Albert's parish, Minneapolis, Minn.; the Rev. J. S. Bernier, O.P., pastor of Holy Spirit parish, Kansas City, Mo.; and the Rev. A. C. Geary, O.P., Co-director of the Shrine of St. Jude, St. Pius Priory, Chicago, Ill.

MISSIONARIES The Rev. L. V. Nadeau, O.P., and the Rev. S. J. McHatton, O.P., have been assigned to St. Dominic's Church, Lagos, Nigeria, British West Africa.

EXCHANGE STUDENTS The House of Studies, River Forest, Ill., welcomed the arrival of three students from the Holy Name Province: Brothers Pius Rummel, O.P., Paul Scanlon, O.P., and Bruno Gibson, O.P. From the House of Theology, Dubuque, Iowa, the following brothers have been temporarily assigned to the House of Studies of the Holy Name Province in Oakland, California: Richard Farmer, Gregory Moore, Peter Martyr West, Barnabas Berigan, Urban Goss, Edward O'Connor, Boniface Schmit, Malachy Cumiskey, Henry Hohman, Joachim Miller, and Daniel Roach.

SILVER ANNIVERSARY Fenwick High School, Oak Park, Ill., celebrated the twenty-fifth anniversary of its foundation with appropriate ceremonies on Saturday, August 28, and on Sunday, August 29. On Saturday, a Solemn Requiem Mass was offered for the deceased faculty and alumni. At noon on August 29, a Solemn High Mass of thanksgiving was offered by the Very Rev. E. L. Hughes, O.P., Provincial. The sermon was given by the Very Rev. J. F. Baeszler, O.P., of St. Pius parish, Providence, R. I. His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, blessed Fenwick's new addition on Sunday evening. This was followed by a short address and Solemn Benediction.

VISITORS Among recent visitors to the Province were His Excellency, the Most Rev. Benedict Penso, O.P., Bishop of Goyaz, Brazil, and the English Socius, the Very Rev. A. Tindal-Atkinson, O.P.

SISTERS' CHRONICLE

Monastery of Our Lady of the Rosary, Summit, N. J.

Approximately fifteen hundred pilgrims attended the thirty-third annual Rosary Pilgrimage on Sunday, October 3. Rev. Edward L. Phillips, O.P., chaplain of the monastery, was Master of Ceremonies. The sermoa was preached by Rev. Joseph A. Pelletier, A.A., author of *Fatima, Hope of the World*, scheduled for publication, Nov. 1 and *The Sun Danced at Fatima*. In the evening, Father Pelletier gave an illustrated lecture to the Sisters, on Fatima and other points of interest in Portugal.

No less than eighteen large group pilgrimages were made to Rosary Shrine from August to the latter part of October. These included: a group from St. Lucy's Church, Newark; the Rosary Altar Society of St. Anthony's Church, Hawthorne; Boy Scouts' Mothers' Auxiliary, Bloomfield; Immaculate Conception Sodality, Sts. Peter and Paul Church, Elizabeth; Rosary Society, Catholic Daughters and other parishioners (2 pilgrimages), St. James Church, Red Bank; a group of mothers from Holy Trinity Church, Westfield; 80 girls with their teachers from Marylawn School, South Orange, the Rosary Society and Senior Sodality, Roselle Park; Rosary Altar Society, Wallington; Rosary Altar Society, St. Joseph's Church, N. Plainfield; St. Nicholas Rosary Altar Society, Passaic; Catholic Daughters, St. Anthony's Church, Paterson; Catholic Teachers' Sodality, Jersey City; Rosary Altar Society, Our Lady of Grace Church, Hoboken; Legion of Mary, Morris Plains; Women's Auxiliary, St. Rose of Lima Church, Short Hills; Catholic Daughters of America, Court Geneva No. 863, Belmar, N. J., and a group of pilgrims from the Bronx, N. Y.

The Pentecostal devotional retreat was conducted by Rev. Alphonsus Ryan, O.F.M., St. Bonaventure's Monastery, Paterson, N. J.

Rev. Thomas McKempis Reilly, O.P., St. Peter Martyr Priory, Winona, Minn., was a guest of the monastery from September 8 to 16. During this time he gave several conferences to the Sisters on the Constitutions.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Work begins on the new Maryknoll Sisters' Hospital at Pusan, Korea. Recently, Msgr. George Carroll, M.M., blessed the site of the new 150-bed project. The Maryknoll Sisters' Hospital is one of seven hospital projects in which the United States Army has shown great interest.

A veteran missionary and one of the early Maryknoll Sisters, Sister Mary Eleanor, the former Teresa Ellen Hogan of Cambridge, Mass., died at Maryknoll, N. Y., on September 10th of a heart condition. In 1927, she was sent to Manila as one of the pioneer Sisters to open St. Paul's Hospital in Intramuros, a slum section of the great Oriental City. In 1940, due to a worsening heart condition, she returned to the States. However, she kept working for the missions to the last. R.I.P.

On September 8, ceremonies of religious profession and reception were held both at the Maryknoll Sisters' Motherhouse, Maryknoll, N. Y., and at Our Lady of Maryknoll Novitate, Valley Park, Mo. Twelve novices pronounced their first vows and fourteen postulants received the habit of the community.

Three new houses are being opened in Latin America, in Panama, Peru and Chile.

In Panama, the Maryknoll Sisters are opening a school at Puerto Armuelles in the banana-producing area near Costa Rica, under the direction of the American Vincentian Fathers. Sister Miriam Catherine (Good) of Cambridge, Mass., will be the first Superior there.

In Peru, the Sisters will supervise a primary school at Puno, high in the Andes mountains on the northwest shore of Lake Titicaca, the highest navigable lake in the world, 14,000 feet above sea level. In this section the Quechua and Aymara Indians live in villages hidden in the mountains.

In Chile, the Sisters are opening a school at Temuco. Temuco is the southernmost of the Maryknoll Sisters' houses in Latin America.

Congregation of St. Mary of the Springs, Columbus, Ohio

Sister Mary Alice O'Sullivan, O.P., died at Mt. Carmel Hospital of a heart ailment on August 25. R.I.P. Her Requiem Mass was celebrated in the convent chapel of St. Mary of the Springs on August 27 by Father Charles W. Sadlier, O.P., of Albertus Magnus College, New Haven. Father James G. Crombie, O.P., and Father Francis C. McKenna, O.P., both of Aquinas College High School, Columbus, were deacon and subdeacon.

Mother Stephanie Mohun, O.P., died at the Motherhouse on Sunday, September 19. R.I.P. Of her sixty-five years in religion, twenty four had been spent as Mother-General of her community. During her administration, the community expanded rapidly and established numerous schools, two colleges and a hospital. Her dream of establishing missions for the Chinese, Negroes, and Indians likewise came true during her lifetime. At the age of seventy, she visited the missions in China.

Mother Stephanie was known and loved by literally thousands of people in all walks of life. Her funeral was thronged with both religious and seculars. Two Requiem Masses were celebrated on September 22, one in the convent chapel and

the other in the college chapel. Bishop Ready presided at the latter and spoke briefly but touchingly of Mother's characteristic virtues.

Over ninety monsignori and priests attended the funeral and more than two hundred Sisters, many of them from other communities. The College and academy students formed a guard of honor. Officers of the Mass were: celebrant, the Very Rev. James J. McLarney, O.P., prior of St. Joseph's Somerset; deacon, the Very Rev. J. H. Healy, representing both the Provincial and the Prior of St. Vincent Ferrer's, New York City; sub-deacon, the Very Rev. Edward Hughes, provincial of St. Albert's Province. Despite the community's awareness of its loss, an atmosphere of joy prevailed throughout the day.

Saint Catharine of Siena Congregation, Saint Catharine, Kentucky

On September sixth the Most Rev. Richard J. Cushing, D.D., Archbishop of Boston, officiated at the dedicatory ceremonies of Dominican Academy, Plainville, Massachusetts. Rev. Mother Mary Julia and Sister Mary Ellen were present for this occasion. This same day Saint Luke School, Ogallala, Nebraska, was dedicated. On September 19 the Most Rev. Karl J. Alter, D.D., Archbishop of Cincinnati, dedicated Sacred Heart School, Jeffersonville, Indiana.

Twenty-two postulants entered the community on the Feast of the Most Holy Name of Mary.

At the beginning of the scholastic year Mass of the Holy Spirit was sung by the Rev. William A. Wallace, O.P. The cap and gown ceremony of the college was presided over by the Rev. Malcolm S. Willoughby, O.P., chaplain.

Weekly the Rev. James J. Davis, O.P., conducts classes in Theology for the novices; the Rev. William A. Wallace, O.P., classes in Philosophy for the postulants and college lay students; the Rev. Matthew Morry, O.P., classes in Theology for the lay students.

The Rev. M. S. Willoughby, O.P., Rev. Mother Mary Julia, Sisters Margaret Elizabeth and Leonarda attended the funeral services for Mother Stephanie at Saint Mary of the Springs.

The Very Rev. C. A. Musselman, O.P., opened the bi-monthly conferences for the community the evening of October 6th.

The silver jubilee of the religious profession of Sisters Englebert and Esther Marie was commemorated on October 8th; Sister Dolores observed the sixtieth anniversary of religious profession on the Feast of All Saints.

On December 5th and 6th the college and academy presented "Joy for the World," a Musical Dramatic Presentation of Mary, Mother of God and Men in Scripture, History and the Heart of Our Times by Daniel A. Lord, S.J.

On the Feast of the Immaculate Conception candidates were received into the Sodality of Our Blessed Mother. Following this ceremony a gold crown was placed on the head of Our Lady in loving thanksgiving for the graces of Mary's Year.

Dominican Sisters of the Congregation of the Queen of the Holy Rosary, Mission San Jose, California

The Sisters of the Motherhouse were entertained the evening of August 28, by Miss Chiyeko Sakata, visiting concert soloist.

On the afternoon of August 31, Rev. Manfred Engelhardt, O.P., visited the Motherhouse at Mission San Jose, and addressed the Sisters at an informal gathering, relating some of his missionary experiences in the Orient.

Rev. Ricardo Fuentes, originally from San Salvador, arrived at Mission San Jose on September 19, to assume the chaplaincy to the Sisters at the Motherhouse.

He was welcomed by the Sisters at an informal meeting a few days later. Father Fuentes replaced Rev. Paul C. Egli, O.P., who after a brief visit to his home in Switzerland, will return to his missionary labors in Japan.

The Rev. A. Tindal Atkinson, O.P., English Socius to the Master General in Rome, spent the afternoon of October 6 with the Sisters at Mission San Jose. The same evening His Excellency, The Right Rev. Candido B. Penso, O.P., Bishop of the Bananal, Brazil addressed the Sisters in the College Auditorium. The use of colored slides, made by the Bishop himself, afforded excellent illustrations of the work done by the Dominican Fathers in South America.

On November 25, the Junior Professed Sisters presented a program commemorating the thirty-second anniversary of the final approbation of the Constitutions of the Congregation.

Congregation of the Most Holy Cross, Everett, Washington

With the drive for funds already initiated, plans for the new St. Rose Hospital in southern Alameda County, California, are well on their way. The new 150-bed hospital is to be built on the outskirts of the City of Hayward and will fill a long-time need in this community.

Sister M. Jean, accompanied by Sister M. Evangelista, spent some time this summer past at the Marian Library in Dayton, Ohio, in preparation for a new book to be published soon. Sister M. Jean and Sister M. Evangelista likewise spent some time in Washington, D. C., and in New York City.

The work of two sisters of Holy Cross Congregation was featured at the Diocesan Mass celebrated in honor of Our Lady at the Civic Auditorium in Seattle during this Marian Year. The Marian Hymn sung for the occasion used the words of the Marian Prayer composed by Our Holy Father, Pius XII and was set to music by Sister Mary Joseph of Holy Angels Convent, Seattle. The program's picture piece was the silhouette, *Our Lady of Seattle*, an original cut by Sister Mary Jean.

One very special method of honoring Our Lady during this Marian Year is by means of a Marian Bulletin. The Bulletin is a booklet featuring articles and pictures on Our Lady all of which were done by members of the community. Sister M. Barbara, in charge of Holy Cross Studio, has produced a very beautiful booklet.

Two sisters have been appointed to the Faculty of the new Blanchet High School—the first Diocesan High School to be opened in Seattle. Sister Mary Joseph is in charge of the music and Sister M. Helen is in charge of the library.

Father William Dooley, O.P., of Blessed Sacrament Parish, Seattle, who has been teaching weekly classes at the Novitiate for a number of years, will continue this year and take as his subject, the Tract on the Incarnation.

Father Mark Donnelly, O.P., of Portland, Oregon, will give, during the Christmas vacation, a ten-day course in Hospital Ethics to the sisters at St. Joseph Hospital.

Many music teachers who use the little magazine, *Keyboard, Jr.*, will note Sister M. Evangelista's class pictured on the magazine's advertising sheet. The class may be seen at an outdoor session in the navy city of Bremerton, Washington.

St. Cecilia Congregation, Nashville, Tennessee

At the Mid-State Marian Rally held in Vanderbilt stadium, Nashville, on the evening of October 3, and attended by more than 6,000 people, Miss Enelda Casteneda, of Guatemala, a senior in St. Cecilia Academy, crowned the statue of the Blessed Virgin Mary.

Sisters Noreen, Dorothea, Perpetua, Mary Edward, Cecilia, Veronica, Mary

Emma, and Hildegard were among the speakers at the annual Diocesan Teachers' Institute held in Nashville on October 8, and in Memphis on October 11 Sister Dorothea was appointed to a committee to prepare plans for a Civil Defense Program for the Catholic schools of the Nashville diocese.

The faculty and students of St. Cecilia Academy had the privilege of attending a Mass celebrated in the Armenian Rite by His Eminence, Cardinal Gregory-Peter XV Agagianian, Patriarch of Cilicia of the Armenians, in the Cathedral of the Incarnation, Nashville, on October 11.

A joint fall festival, sponsored by the St. Cecilia Alumnae Association, the Cecilian Mothers Club, the C.S.M.C. Unit of the Sodality of the Blessed Virgin Mary, of St. Cecilia Academy, was held in the Academy auditorium on the evening of October 16. Part of the proceeds of the festival will be donated to the home and foreign missions.

The Rev. Thomas F. Cashin, assistant Chancellor of the Nashville diocese, was the guest speaker at the annual meeting of the Nashville English Club, held at St. Cecilia Academy on the afternoon of October 21. The meeting was attended by the English professors of Vanderbilt University, George Peabody College for Teachers, and the various high schools in Nashville. Father Cashin, who has recently returned to Nashville after studying in Rome for two years, chose as his subject: *The Romantic Poets of Italy*.

Sister Roberta, principal of St. Cecilia Academy; Sister M. Edward, principal of St. Thomas School, Memphis, and Sister Thomas Aquinas, librarian of Notre Dame High School, Chattanooga, attended the meeting of the Southern Association of Secondary Schools and Colleges, held in Louisville the first week of December. They also attended the Southern Regional meetings of the N.C.E.A. and the C.L.A. held during the same week.

A statue of *Our Lady of the Immaculate Conception*, erected on the campus of Overbrook School, a private elementary school conducted by the Sisters of the St. Cecilia Congregation, was blessed on December 8, at the close of the Marian Year. The statue was erected in memory of Miss Henrietta Wessel, a former St. Cecilia Academy student.

Among the recent improvements at St. Cecilia Convent and Academy is a post-office to serve the needs of the Sisters and the resident students.

Immaculate Conception Convent, Great Bend, Kansas

At the Investing and Profession Ceremonies held June 13, seventeen postulants received the Habit, eight novices made their first profession and six Sisters received the ring, the pledge of their final espousals. Silver Jubilarians honored at this time were: Sister Mary Bernice, Sister Mary Aquinata, Sister Mary Josephine, Sister Mary Romana, Sister Mary Stanislaus, and Sister Mary Rita.

Also on June 13, the Most Rev. John B. Franz, D.D., Bishop of Dodge City, dedicated the new Dominican School of Nursing. The new building accommodates one hundred twenty students.

Among the distinguished visitors at the Motherhouse during the summer were the Rt. Rev. Msgr. Edward Lawton, O.P., and the Very Rev. J. M. Campbell, Ph.D. Monsignor Lawton, Prefect Apostolic of the Sokoto Territory, Africa, conferred with Rev. Mother Mary Aloysia, O.P., concerning plans of the future mission in Sokoto to be staffed by the Sisters from this congregation. Doctor Campbell, Catholic University of America, gave valuable assistance in working out the details for affiliating the recently established Immaculate Conception College at the Motherhouse with the Catholic University of America.

The Community is staffing another grade school in Great Bend in the newly organized parish of Saint Patrick.

In accordance with the wish of the Holy Father expressed in the "Fulgens Corona" a "Marian Triduum" of pilgrimages and other appropriate Marian Year ceremonies was sponsored by the Community. All services were conducted at the outdoor Fatima Shrine on the convent grounds from October 1-4. The famed "Pilgrim Virgin" statue of Our Lady of Fatima which has toured the United States since 1947, was on the grounds during the entire Triduum. The Rt. Rev. Wm. C. McGrath, Foreign Mission Society, who accompanied the statue, addressed the faithful at all public services.

At the invitation of Bishop John B. Franz, D.D., the Thomist Association was organized in the Dodge City Diocese with one of its Chapters held at the Immaculate Conception Convent, Great Bend. The course is conducted by the Rev. Colum J. Burke, O.P., Kansas City, Kansas. The first meeting was held October 17.

The Community was saddened by the death of one of its pioneer members, Sister Mary Thomas, O.P., July 5. R.I.P.

Dominican Nuns of the Perpetual Rosary, Buffalo, N. Y.

The annual novena preceding the Feast of the Most Holy Rosary was preached this year by the Rev. Thomas Joyce, O.P., of the Dominican Mission Band. The services closed on Rosary Sunday with Solemn Benediction of the Most Blessed Sacrament. At this time the Very Rev. Albert Drexelius, O.P., chaplain, announced the opening of the Golden Jubilee Year of the Monastery.

The Monastery chapel was again the scene of a moving demonstration of the loyalty and interest of the Immaculate Heart Chapter as the majority of its more than 300 members attended the Holy Mass and corporate Communion opening the year's activities. The Nuns accompanied the Missa Cantata with the Gregorian Chant of the Order, Rev. Thomas Shepherd, prior of the Holy Spirit Chapter, delivering the sermon. On Oct. 30, the Tertiaries again met in their rooms of the Monastery to honor their director at a buffet supper.

Oct. 8-10 the women Tertiaries had one of their annual closed retreats at the Diocesan House of Retreats. It was conducted by Very Rev. Albert Drexelius, O.P.

The Community retreat was preached November 3rd to 12th by the Very Rev. Earl M. Hanley, O.P.

Congregation of St. Mary, New Orleans, Louisiana

Rev. Father G. P. Hinnebusch, O.P., succeeded Rev. Father E. A. Vitie, O.P., as chaplain at the Motherhouse and the college and Rev. Father T. D. Tamburello, O.P., took the place of Rev. M. M. Barron, O.P., as Guidance Director of the High School.

October 7. On the feast of the Most Holy Rosary the high school and college students, parents and friends joined the religious in the procession in honor of Our Lady Queen of the Most Holy Rosary. Rev. T. D. Tamburello, O.P., preached an eloquent sermon and Rev. G. P. Hinnebusch, O.P., gave Benediction at the outdoor shrine erected on the campus. Blessed rose petals were distributed to all present.

At the Mass on the annual Dominican High School alumnae homecoming, Father Hinnebusch was celebrant and delivered the sermon. At the breakfast that followed the Mass Miss Helen Cahill was the honored alumna, having just recently been given the decoration Pro Ecclesia et Pontifice by Our Holy Father.

November 5. Founders Day, Nov. 5, marked the ninety-fourth anniversary of the coming of the Dominican Sisters to New Orleans from Cabra, Dublin, Ireland.

High Mass was celebrated by the Rev. Father G. P. Hinnebusch, O.P. In the evening the traditional Torch and Shamrock ceremony and a program were given in the auditorium. The life of Sister Mary Raphael Ryan, O.P., poet, artist and distinguished English scholar, was reviewed. Rev. Father Raymond E. Kavanah, O.P., was the principal speaker of the evening.

November 11. Sister Mary Louise, O.P., President of the college, addressed the religious and lay teachers during the three-day Alexandria Diocesan Catholic School Teachers Institute.

November 27-28. The Sister-Formation Conference held at Nazareth College, Louisville, Kentucky, was attended by Mother Mary Dominic, O.P., Sister Mary Peter, O.P., Sub-chairman of the Southern Region of the Conference, Sister Mary Alexaidia, O.P., Sister Mary Louise, O.P., and Sister Mary de Lourdes, O.P. These Sisters also attended the conventions of the National Catholic Educational Association and the Southern Association of Colleges and Secondary Schools which were held in Louisville, Kentucky during the Thanksgiving holidays.

Sister Mary Patrick, O.P., and Sister Mary Jane d'Aza, O.P., attended the Southern Regional Convention of the Catholic Business Education Association held at Our Lady of the Lake College, San Antonio, Texas during the Thanksgiving holidays.

Rev. Father Leo M. Shea, O.P., gave the annual retreat to the college students during the three days prior to the feast of the Immaculate Conception.

Dominican Sisters of the Sick Poor, Mariandale, Ossining, New York

Mariandale became the official name of the novitiate property of the Dominican Sisters of the Sick Poor in Ossining, New York, on Rosary Sunday, October 5th, 1954. The estate of the late Joseph Patterson, it was formerly called River Park. The choice of name was suggested by the current observance of the Marian Year and an effort to avoid duplication of familiar names of Our Lady as used by Catholic institutions in this area. The Convent itself will continue to be known as Queen of the Rosary on the Hudson.

A ceremony of religious reception and profession took place at the Novitiate House on September 9th. Three postulants were clothed in the white habit of St. Dominic: Rose Freson, Glendale, Ohio; Patricia Shea, New York City; and Virginia Mohr, Columbus, Ohio. In religion they will be known respectively as Sister Maria Goretti, Sister M. Thomas Aquinas and Sister Virginia Marie. The five novices who pronounced their first vows were Sister M. Peter Comerford, Sister Mary Treanor, Sister Marianne McAllister and Sister M. John Dominic Hanisch, all of New York City and Sister M. Robert Martin Catlett of Denver, Colorado. The Very Rev. Msgr. Daniel J. Donovan, Vice-Chancellor of New York, presided at the ceremony. The sermon was delivered by the Very Rev. L. P. Johannsen, O.P., Chaplain of Queen of the Rosary Convent. He also gave the ten-day retreat that preceded the reception and profession.

One of the annual retreats was conducted by the Rev. V. G. Holl, O.P., at the Convent of St. Joseph, 210th Street, Bronx, New York, in September.

Mother Rose Xavier, O.P., spoke to friends of the sick poor at a special anniversary program on October 11th commemorating the silver jubilee of the Convent of St. Ann, Detroit, Michigan.

The New York Dominicanettes resumed their monthly Sunday meetings on Rosary Sunday at which time they elected new officers for the year. A Holy Hour given by the Rev. R. J. Gardiner, O.P., of St. Vincent Ferrer's Priory, was part of the day's program.

Congregation of the Most Holy Name of Jesus, San Rafael, California

On August 28, the new Chapel at Santa Catalina Convent, Monterey, was blessed. The Right Rev. Msgr. Michael Sullivan, Vicar-General of the Monterey-Fresno diocese, presided for His Excellency, Most Rev. Aloysius J. Willinger, C.Ss.R. A Solemn Mass followed the blessing at which Very Rev. Joseph Fulton, O.P., Provincial was celebrant. The sermon was preached by Very Rev. John P. Kelly, O.P., Prior of St. Albert's, Oakland. The Chapel which has accommodations for more than two hundred students, and choir stalls for forty Sisters, is the gift of Mrs. George Hart of Carmel in memory of her father.

At St. Vincent's School, Vallejo, ground was broken early in the fall for a new Gymnasium and a Catholic Youth Center. A new wing at St. Anne's School, Lodi, was blessed in October by His Excellency, Most Rev. M. J. Guilfoyle, Auxiliary Bishop of San Francisco. Bishop Guilfoyle also officiated at the blessing of the addition to St. Joseph's Hospital, Stockton on November 28.

Rosary Sunday was celebrated with a procession in the late afternoon when all the students of the college, the upper and the lower schools joined with the Sisters from the Mother House and the Novitiate in reciting the Fifteen Mysteries. Rev. Joseph Servente, O.P., preached a sermon on the Rosary and followed it with Benediction.

On the Feast of Christ the King the Dominican College Choral gave a Sacred Concert in the Mission Dolores Basilica, San Francisco, with Dr. Giovanni Camajani conducting.

Very Rev. Paul K. Meagher, O.P., Regent of Studies of the Holy Name Province is conducting a course in Theology for the Sisters from the Mother House and from the Novitiate.

Among the distinguished visitors recently received at the Dominican College were His Excellency, Dom Candido B. M. Penso, O.P., of Goia, Brazil, and Very Rev. Aelwin Tyndal-Atkinson, O.P., the English Socius of the Master-General. Father Tyndal-Atkinson addressed the Sisters and the students on the Dominican Order. He stressed particularly the great work accomplished by Father E. Suarez, O.P., the late Master General, in restoring war-stricken monasteries in Europe, and in opening new ones in many countries.

During the past month faculty members of the Dominican College have attended the meetings of the Southwest Unit of the N.C.E.A., the Western College Association and the California Council on Teacher Training.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

The second annual retreat was conducted at the Motherhouse by Rev. James L. Mitchell, O.P., August 15-21.

Homecoming Day was held on the Feast of Saint Rose. On this occasion a Mass of Thanksgiving was celebrated by the Rev. John Tivenan to commemorate the Silver Jubilee of Sisters M. Agatha, Virginette, Margaret and Roselyn.

On October 31, the Rev. John B. Affleck, O.P., conducted a day of retreat for the members of the local chapter of The Third Order of St. Dominic.

Monastery of Our Lady of Grace, North Guilford, Conn.

On August 19, Rev. John B. Mulgrew, O.P., was transferred from the Monastery of Our Lady of Grace to St. Joseph's Abbey, Spencer, Mass., where at the request of Abbot Futter, O.C.S.O., he is teaching theology to the Cistercian Monks. His contribution to the monastery during his two years' chaplaincy was invaluable. His devoted interest in every aspect of the monastery's development, his

classes in theology, his Thomistic conferences, his fervent participation in the prayer-life of the Nuns, and his fine spiritual direction endeared him to the hearts of all the Nuns.

The monastery is fortunate to have as new chaplain Rev. Reginald Craven, O.P., whose previous assignment was at the Mission of Blessed Martin de Porres, Columbia, S. C., and who was for many years prominent in Dominican activities in Europe.

The October Marian Year Pilgrimage for World Peace was held on Oct. 3 with Rev. Reginald Craven, O.P., Chaplain, as Master of Ceremonies. As rain began at the close of the Rosary Procession, the Solemn Benediction was held in the Adoration Chapel with hundreds of people who could not crowd in waiting in their cars. The rain stopped before the sermon which was transmitted by public address system to the pilgrims reassembled outside the chapel. A sermon on Our Lady of Fatima was delivered by Rev. John Rubba, O.P., of Providence College. The Solemn Benediction was celebrated by Rev. John T. Hynes, Pastor of the Church of the Assumption in Ansonia, Conn., assisted by Rev. Paul Curran, O.P., of Albertus Magnus College, and Rev. Raymond Sullivan, M.M. The Color Guard of the Father Coleman Assembly of the Knights of Columbus of Fairfield were guards of honor to the Blessed Sacrament. The choir of St. Patrick's, Bridgeport, under the direction of Mr. George Metzger, who was also organist, won general acclaim for their excellent rendition.

The annual retreat of the Community was held from Oct. 13 to Oct. 22 with Rev. Vincent Donovan, O.P., as Retreat Master. Father Donovan also conducted his chant classes during September and October.

In ceremonies taking place on Oct. 23, Sr. Mary of the Incarnation, Choir Sister, and Sr. Mary of the Rosary, Lay Sister, made solemn profession, Sr. Josefa Marie of the Sacred Heart of Jesus, Choir Sister, and Sr. Mary Raymond of Jesus, Lay Sister, took temporary vows, and Sr. Mary Anina of Jesus, Extern Sister, received the habit. The Very Rev. Msgr. Vincent J. Hines, J.C.D., assistant chancellor and Vicar of Religious for the Archdiocese of Hartford, presided. The High Mass was sung by Rev. John B. Mulgrew, O.P., former Chaplain of the monastery. The sermon was preached by Rev. Walter Dominic Hughes, O.P., recently returned from Rome where he taught theology at the Pontifical Institute "Angelicum," and now Professor of Theology at St. John's University, Brooklyn, N. Y. Rev. Reginald Craven, O.P., Chaplain, was Master of Ceremonies.

A number of semi-private pilgrimages have taken place, including a state-wide gathering of the Daughters of Isabella on Oct. 17. The "Lady of Grace Crusaders" attended High Mass and held a Communion Breakfast at the monastery on Oct. 30, Feast of Christ the King.

Holy Cross Congregation, Amityville, N. Y.

On August 15, a ground breaking ceremony took place in Rockville Centre on the site at which the Congregation plans the erection of Molloy Catholic College for Women. Rev. Mother M. Anselma, O.P., Prioress General followed Right Rev. Msgr. Peter Quealy in lifting a spade of ground. Right Rev. Joseph V. S. McClancy, Superintendent of Catholic Schools, Brooklyn, was guest speaker.

The new convent of All Saints, Brooklyn, was blessed on Sunday, September 19. Right Rev. Msgr. Edward P. Hoar, Vicar General, presided. At the blessing of Queen of the Rosary Annex, Amityville, which took place on October 10, Very Rev. Msgr. Eugene J. Crawford, Spiritual Director of the Sisters, officiated. The following Sunday, October 17, His Excellency Most Rev. Archbishop Thomas Ed-

mund Molloy, blessed the new Long Beach Catholic School which is staffed by the Sisters of the Congregation.

Rev. Mother M. Anselma, O.P., Prioress General, accompanied by Sister M. Francis Regis, O.P., and Mother Maria spent ten days in Puerto Rico to be present for the ceremonies that concluded the celebration of the Fiftieth Anniversary of service rendered by the Dutch Dominican Fathers in the missions of Puerto Rico.

In the diocesan observance of Mission Sunday, held on October 24, which at the same time marked the Fiftieth Anniversary of the establishment of the Society for the Propagation of the Faith in the Diocese of Brooklyn, three of the four parishes chosen as centers of the celebrations were those at which the Sisters of the Congregation teach. "Missionaries in Miniature" was one of the most appealing features of the Mission Sunday celebrations.

The Congregation honored its seven Golden and forty-one Silver Jubilarians at a Community gathering held at Dominican Commercial Auditorium, Friday, November 26.

Sister Jean Elizabeth died recently at the Motherhouse. R.I.P.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

Sisters Mary Andrea Bracken, Henry Gibbs, and Crescentia Kehoe died recently. R.I.P.

At commencement exercises which closed the Rosary College summer session, August 6, Very Rev. Msgr. Thomas A. Meehan, editor of *The New World*, gave the address, and twenty-six students received the degree, Master of Arts in Library Science. Bachelor degrees in Music Education and in liberal arts were also conferred.

The second summer retreat at St. Clara, preached by the Very Rev. J. S. Considine, O.P., closed on August 15. The traditional observance of the day ended with an evening procession to the Mound-side grotto of Our Lady of Lourdes, an act of Marian devotion which had marked each Sunday evening during the summer months. High Mass of the Immaculate Conception each Saturday morning was also a community Marian offering.

The release on August 23 of Sister Paschala's *Five Decades*, a history of our Congregation from 1849 to 1899, supplements Sister Eva's *Outlines of Twentieth Century Development*, published in 1952, and completes the printed record of our first one hundred years' history.

A two-volume work, *The Sermons of Thomas Brinton, Bishop of Rochester*, 1373-1389, edited by Sister Mary Aquinas, was published by the Royal Historical Society of London early in September as part of the Camden Series.

Chaperoned by Sister Rafael and accompanied by three Sisters assigned to Villa Schifanoia, Florence, for the year, twenty-four students sailed on the *Liberté*, August 21, for Fribourg, Switzerland, where they will follow courses at the University of Fribourg and in Villa de Fougères which will complete their third-year college requirements.

The Very Rev. Edward L. Hughes, O.P., Provincial, conducted a triduum for the St. Clara Novitiate which closed on September 18 when three postulants received the habit. Father Hughes conducted the ceremony of vestition and preached.

The annual Academy retreat which traditionally closes on Rosary Sunday was conducted by Rev. Gilbert Graham, O.P. The afternoon devotions of the feast day were conducted by Father Connolly, chaplain, and were concluded with the blessing

of roses. Father Graham preached. In the evening Sisters and pupils formed a procession to Our Lady of Lourdes statue. A further pupil-tribute to Our Lady was the presentation on October 30 of *The Song of Bernadette*, a dramatic adaptation of Franz Werfel's great book of the same title.

On September 18, Rev. Charles E. Sheedy, C.S.C., of the University of Notre Dame addressed the first Rosary College faculty conference of the year, speaking on "The Liberal Arts Program at the University of Notre Dame." During the afternoon session a faculty panel discussed "The Improvement of English in the College."

A Marian Day observance at Rosary on October 7 opened with a solemn high Mass, sung in the auditorium. At a convocation which followed it, Rev. Thomas U. Mullaney, O.P., of the Dominican House of Studies, Washington, D. C., gave an address on "Immaculate Conception and Our Lady's Regency." Group discussions were held in the afternoon; they were followed by an all-college Holy Hour.

Folia for September carried Sister Melchior's article, "Latin for a Royal Priesthood." *Social Order* of the same month included two book reviews by Sister Aquinice, on "The Marriage Handbook," and "An Introduction to Family Relationships." The October issue of *The Salesianum*, Bulletin of the Alumni Association of St. Francis Seminary, Milwaukee, featured Sister Paschala's article, "Some Mazzuchellian 'Firsts,'" and a review of her *Five Decades*.

Sister Thomasine's address at the 26th annual conference of the Catholic Association for International Peace, November, 1953, is included in the pamphlet, *The United Nations: An Appraisal and Recommendations*, published by the CAIP, 1954. Sister Janet's paper, "The Reference Librarian Views the Card Catalog," given at the Catholic Library Association conference in Philadelphia, April, 1954, will shortly appear in *The Catholic Library World*.

On October 10, Miss Mary Pothen, founder and vice-president of Teachers Training College, Andhra State, India, addressed the St. Clara faculty and pupils, tracing the history of education in her country, especially the education of women. Miss Pothen's family has been Catholic since 800 A.D. The Bishops' Council in India appointed her in 1953 to study the public and private systems of education in our country, and as a Fulbright exchange professor she now teaches in the University of Wisconsin while she also works toward a doctorate in education. A resident at Edgewood College, Madison, where she also teaches a course, Miss Pothen represented the College at the recent meeting of the Catholic Rural Life Conference held in Davenport.

The Adult Education program at Rosary College this year includes courses in Increased Reading Ability; American Foreign Policy, 1920-1952; The Economic and Social Encyclicals; St. Augustine: His Life and Works; and Supervision of Student Teaching. The Nursery School at the College has a record enrollment. As a project of the department of Home Economics, it serves as a workshop for the class in Child Care.

In an effort to help in convincing the East that the West is not wholly given to materialism but is also remarkable for that robust Christianity which generates saints, Dr. Paul K. T. Sih, a Chinese convert now a member of the Fordham University faculty, has published a Chinese edition of Archbishop Amleto Giovanni Cicognani's *Sanctity in America*. This new volume carried to Chinese readers the story of one great Dominican, Father Samuel Mazzuchelli, 1806-1864, Italian-born but a naturalized American citizen.

Right Rev. Msgr. Sylvester D. Luby, of Loras College, Dubuque, was guest speaker on the Founder's Day program at St. Clara, November 4.

Convent of St. Dominic, Blauvelt, New York

On November 1, 1954, the date marking the seventy-sixth anniversary of the coming of the Sisters to Blauvelt and also the date on which was proclaimed the Queenship of Mary, the first graduation from Dominican Junior College of Blauvelt took place. Nine Sisters received the Degree of Associate In Applied Science conferred by the Regents of the State of New York. His Excellency The Most Rev. Joseph F. Flannelly, Auxiliary Bishop of New York, presided. Very Rev. Damian Baker, O.S.B., addressed the graduates. A Solemn High Mass was celebrated at 10:00 A.M. Rev. William Carroll, O.P., was Celebrant, assisted by Very Rev. L. P. Johannsen, O.P., Deacon, and Rev. Michael O'Connor, O.P., Subdeacon. Solemn Benediction in the Chapel of Our Lady of the Most Holy Rosary concluded the ceremonies.

St. Dominic's Blauvelt, N. Y., participated in the Marian Year Mission-Vocation Exhibit for Rockland County, N. Y., sponsored by the Archdiocesan Society for the Propagation of the Faith. Moving pictures and charts featured both the Home Missions and the Foreign Missions in Jamaica, British West Indies.

With the cooperation of Right Rev. Msgr. Charles M. Walsh, Archdiocesan Confraternity Director, the Teaching Sisters and Brothers Committee of the Confraternity of Christian Doctrine of New York State, under the leadership of its State Chairman, Sister Lawrence Marie, O.P., Ph.D., of the Motherhouse of the Sisters of St. Dominic of Blauvelt, held a series of four Institutes, covering all the counties of the Archdiocese of New York, during September and October, on the topic, "Instruction of Public School Students in Released Time and other Catechetical Classes." The purpose is to promote a uniform Catechetical program for all Elementary and High School Grades. This is the first attempt at such institutes in the Archdiocese and Sister Lawrence Marie was aided by Brother Charles Henry, F.S.C., Ph.D.; Sister Miriam Francis, S.C., M.A.; and Sister Mary Anthony Daniel, S.A.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.

Under vocation promotion activities, three days of Recollection were held in Dominican Convents on Sundays beginning October 24. On this date Holy Rosary Convent, 137 East Second Street, the original Motherhouse and Novitiate of the Newburgh community, was open to young women from one section of the metropolitan area. The Rev. John Ryan, O.P., was in charge.

A second Day of Recollection was held at Nativity Convent in the Bronx on November 28 under the direction of the Rev. James A. Murray of Nativity Parish, the Bronx.

On November 21 at St. Mary's Convent, Paterson, the Rev. Richard Vahey, O.P., conducted the day and prayer of vocation discussion.

The Very Rev. Edward M. Gaffney, O.P., of Philadelphia, met for discussion and direction at St. Patrick's Convent, Woodbury, N. J., vocation-minded young women from the Philadelphia-Camden area.

Open House at Mt. St. Mary Motherhouse and Novitiate was held on the Feast of Christ the King. The theme was: "My Life's Vocation: what is God's Will for Me?" The Archdiocesan Director of Vocations, the Very Rev. Aloysius F. Coogan, gave the main address.

A Marian Year Vocation Forum was held at Pope Pius XII Diocesan High School, Passaic, N. J., on Monday, October 18.

Sister M. Consilia, O.P., director of Community Vocations, was in charge of these vocation group meetings. She is one of a group of seven religious serving on

the committee which is compiling an Archdiocesan Marian Year Book on vocations. Monsignor Aloysius F. Coogan is chairman of the group.

Twenty-two Mount altar boys took an active part in the Archdiocesan Marian year demonstration on the Polo Grounds, New York, on October 10.

Mother Christina Marie and Sister Mary Ruth attended the formal opening of the Sacred Heart Cathedral, Newark, N. J., and the conferring of the Sacred Pallium on Archbishop Thomas A. Boland on October 19.

Sister M. Bernard Joseph, librarian at Mt. St. Mary's College, and Sister Michael Marie attended the college library group meeting of the Catholic Library Association at Dunwoodie Seminary on October 23.

The Newburgh Sisters attended the Marian Convocation at the Catholic University on November 15-16 and assisted at the Solemn Pontifical Mass on Tuesday evening, November 16.

Players' Incorporated presented to a capacity crowd, Moliere's *The Would-Be Gentleman* in the Mt. St. Mary Auditorium on October 27. This is the sixth year the Players have appeared at the Mount.

Convent of Our Lady of the Sacred Heart, Springfield, Illinois

Festivities marking the feast of St. Dominic were the investiture of eight postulants with the holy habit on August 4; the first profession of six novices and the final profession of seven sisters on August 5; the golden jubilee of Sister M. Paul, O.P., on August 6. Six sisters also marked the silver jubilee of their religious profession. His Excellency, the Most Rev. William O'Connor, bishop of Springfield-Illinois, officiated at the ceremonies of reception and profession. The Very Rev. Edward L. Hughes, O.P., provincial of St. Albert's province, and Father Gilbert Graham, vocational director in the province, were guests on August 4 and 5.

Under the direction of His Excellency, the Most Rev. William O'Connor, the Catholic Rural Life Conferences and the Confraternity of Christian Doctrine have been working together to develop catechetical centers in the diocese. This September four Dominican sisters with residence in Arcola, Illinois, with the use of two automobiles are teaching in fifteen parishes of the diocese. The sisters give religious instructions to the Catholic students attending public grade and high schools.

Father Benedict M. Asheley, O.P., of the staff of the Albertus Magnus Lyceum for Natural Science, was a guest at the motherhouse on October 10 and 11. He was in the city to attend the diocesan secondary school conference at which he was the guest speaker. Collaborating with him on a panel was Sister M. Clarissa, O.P., who with Sister M. Emmanuel, O.P., had attended the six week institute and workshop at St. Xavier's College, Chicago, Illinois, from June 22-August 4.

Sisters M. Matthew, O.P., and M. Edna, O.P., participated in the National Rural Life Conference, Davenport, Iowa, on October 12. They discussed the organization of and program followed by the Confraternity Schools of Christian Doctrine in the diocese of Springfield.

The eleventh series of lectures was begun on October 17 by Our Lady of the Sacred Heart Chapter of Thomists. The subject of this year's lectures, given by Father Michael J. Farron, O.P., is *Mariology*. Father Farron is also giving the monthly conferences for the sisters.

On October 10, fifty-two Ladies of Charity of the Springfield deanery of the diocese of Springfield attended a day of recollection conducted by Father Francis Dirksen, Springfield, Illinois. Conferences were held in Siena Hall and dinner was served at noon in the academy refectory.

Sisters M. Isabelle, O.P., and M. Agnes Clare, O.P., attended the Illinois Unit of the Catholic Library Association in Chicago, Illinois, on October 23.

After its monthly meeting on October 24, the Sacred Heart Convent Chapter of the Third Order of St. Dominic was the guest of the Dominican sisters at a tea. A program was rendered by the students of the departments of music and drama.

Sisters Helen Marie, O.P., St. Dominic's Memorial Hospital, Jackson, Mississippi, and M. Rita Rose, O.P., Rogers Memorial Hospital, Rogers, Arkansas, were admitted as members of the American College of Hospital Administrators at its annual convention in Chicago, Illinois.

Sisters Marie Celine, O.P., and M. Catherine Dominic, O.P., attended a fall seminar on Blood Banking and transfusion Technique in Little Rock, Arkansas.

Sister M. Beatrice Litzelman, O.P., died suddenly on September 1 in Chicago where she was assigned to teach during the ensuing school year. R.I.P.

Dominican Sisters of the Perpetual Rosary, Lancaster, Penn.

Assisted by the local clergy, the Most Rev. George L. Leech, D.D., Bishop of Harrisburg, blessed and laid the cornerstone of the new chapel and monastery of the Sisters, on Sunday afternoon, September 12. Bishop Leech was likewise the speaker on this occasion. The ceremony was attended by a large group of the faithful as well as by a number of priests among whom were the Very Rev. Thomas Tobin, C.Ss.R., and his Community from Ephrata, Pa. Also present were the Very Rev. Edward Gaffney, O.P., and the Rev. R. M. McCabe, O.P., both of Philadelphia.

A public novena in preparation for the Feast of the Most Holy Rosary was conducted at the Monastery by the Rev. Bernard Shaffer, O.P., of New York City.

The annual Rosary Sunday Devotions were held in the chapel on Sunday afternoon, October 3. Rev. Bernard Shaffer preached the sermon and conducted the services. Blessed roses were distributed to the people following Benediction of the Most Blessed Sacrament. Assisting Father Shaffer in this distribution was the Rev. Charles Weaver, Chaplain of the Community.

The student body from the School of Nursing of St. Joseph's Hospital, Lancaster, made a Marian Year pilgrimage to the Monastery Chapel during the month. The Sisters of the hospital also made a pilgrimage to the Monastery. Both pilgrimages were led by the Rev. Philip Leibich, Chaplain of the hospital.

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